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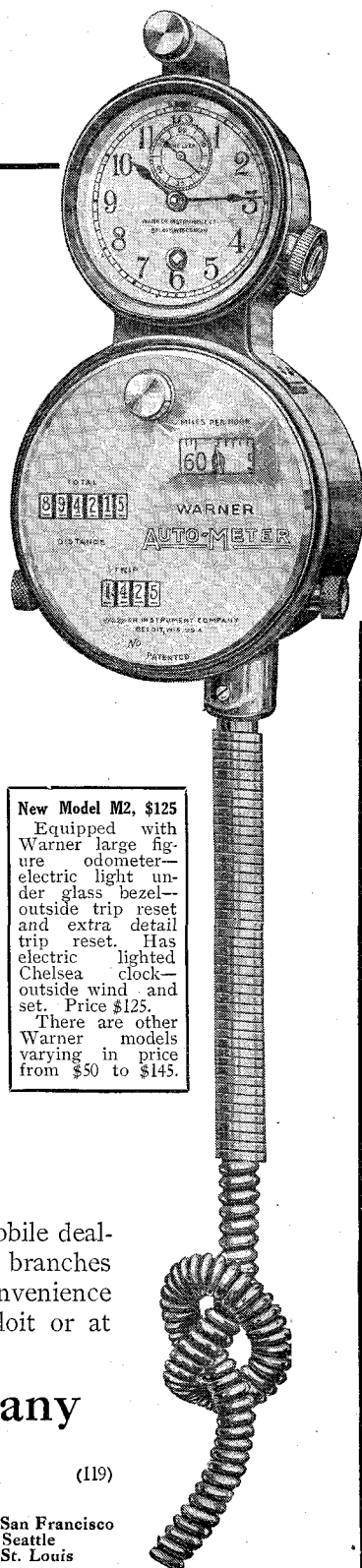
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The Outlook

JULY 29, 1911

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TAMMANY'S GRIP

New York, a State that has never won good repute for clean politics, has made of itself an object of derision by adopting a law that will make clean politics more than ever difficult. What injects the element of irony into the situation is the fact that Tammany Hall, which is the source of this law, was put into power with the consent of that element among the voters that takes pride in its own political virtue. The law which representatives of Tammany devised, which the Legislature, notoriously subservient to the Tammany Boss, has passed, and which Governor Dix has signed, is known as the Levy Elections Law. It is so framed as to render independent movements against either party machine, or against the alliance of the two party machines, very difficult and discouraging; it places obstacles in the way of voters who live in the rural districts, and thus enhances the power of the Tammany machine and the other party machines in the cities of the State; it takes away certain of the safeguards that have hitherto existed to protect the ballot-box against incompetent or corrupt election officials. Other States in the Union have been changing their election laws for the purpose of making the election machinery more responsive to the popular will. The Outlook has already told what such States as Wisconsin and California have done. New York, however, does not need to go far to find an example that ought to make it ashamed of itself; it need only look across its own State border to its neighbor New Jersey, which, under the leadership of Governor Wilson, has adopted an effective and stringent election measure. From the men, however, who are now conducting the political affairs of New York State nothing better than the Levy Elections Law could have reasonably been expected. Indeed, the "independent" voters who put Tammany Hall into power last fall have simply got what they bargained for. Now that Tammany Hall is in power, thanks to them, and to such guides of public sentiment as the very respectable "Times" and "Evening Post," Tammany Hall proposes not to let that power slip out of its hands. It is all very well for those who, after helping to put Tammany into power, are now naïvely disgusted at the consequences, to declare that the voters, in resentment at the record of the Legislature, will throw out the Tammany machine. The trouble is that under present conditions the only recourse they have is to a party likewise under machine domination. Last fall the conditions were different. Then, while the Democratic party was under boss control, the Republican party had shaken off the domination of its chief bosses. The chance to choose between a bossed and an unbossed party the voters deliberately and knowingly threw away. Of course, as a consequence, not only did the Democratic bosses remain in power, but the Republican bosses came back. Those people who, to satisfy personal spite or to gain some personal ends, threw the government of the State into the hands of Tammany Hall did something that cannot be undone. What they did they did at the expense of the State, and the State is paying the cost. Last week we commended Governor Dix for letting it be known that he would give the people of the city of New York some chance at least to know what kind of a fundamental law they were going to have. If Governor Dix's opponent, Mr. Stimson, had been in the chair, no one would have uttered such thanks, because no one would have expected from him any other action. To Governor Dix, however, acknowledg-

ments are due whenever he resists the influences that put him under power. It is equally true that he must accept responsibility for yielding to those influences whenever he does so, as he did in signing the Levy Elections Bill.

GOVERNMENT CONTROL OF PRICES

In a speech at Duluth last week the Attorney-General of the United States committed himself to the opinion (which The Outlook has repeatedly expressed, and which Judge Gary, the head of the Steel Corporation, has advanced) that, in order to control great aggregations of wealth, the Government would find it advantageous, and might find it absolutely necessary, to exercise over industrial organizations the same power of regulation that it now exercises over inter-State railways. This idea, which is not new to Outlook readers, but which was reiterated by Mr. Roosevelt in his editorial on "The Standard Oil Decision—And After," in The Outlook for June 3, which was set forth with more elaboration in an Outlook editorial in the issue for June 10, and which in substance has been repeated in The Outlook more than once since then, is evidently not so impracticable and visionary as some would believe. At least, it is regarded as reasonable by both the industrial leader and the learned lawyer. The futility of attempting to regulate monopoly by lawsuit was suggested when Mr. Wickersham said: "The Federal Department of Justice is not organized or equipped to maintain constant supervision and control over business organizations. It deals only with cases of violation of the law. The activities of an administrative board or commission would be directed to preventing such violations and in aiding business men to maintain a continued status of harmony with the requirements of law." Mr. Wickersham frankly accepted Government control of prices as a possible factor in any such regulation. He noted that as Congress had provided means for preventing discrimination and unreasonableness in the prices charged for inter-State transportation, so it might establish a similar legislative rule with respect to the prices of commodities which are the subject of inter-State commerce. He pointed out, there-

fore, that Government control of the prices of commodities was not so much a new principle as the new application of an established principle—namely, "that when property is used in a manner to make it of public consequence and affects the community at large, it becomes clothed with a public use and may be controlled by the public for the common good." That this is not confined to questions of transportation, but is applicable to other kinds of service, he indicated by saying: "In the early days in some parts of the country statutes were enacted to regulate the business of millers and the rates they might charge for grinding. At that time it was a matter of public concern that every farmer should have the right to have his corn ground at a reasonable rate. So," he added, "to-day the conduct of the great commerce on staple articles among the States is become a matter of public consequence, and the courts have upheld legislation regulating it and prescribing some of the conditions under which it may be carried on. To require, as one of these conditions, that prices for commodities dealt in in inter-State commerce must be reasonable only involves a new application of the same principle." In connection with this Mr. Wickersham considered the question of Federal incorporation (which, in spite of some difficulties, he regarded as an aid) and the evil involved in permitting one corporation to own stock in another. He furthermore pointed out that the encouragement to combination could be actually an encouragement to competition, by leading small traders to co-operate, and thus to compete with big concerns. The main point, however, was that stated at the beginning, that regulation of corporations will be adequate only when it is carried out by means of administrative control. This fact is fully recognized in the case of any such natural monopoly as a railway. It is equally true when applied to monopolies which arise not so much from the nature of things as by the force of events.

A SQUARE DEAL; AND THE INITIATIVE AND REFERENDUM

A bill is before Congress to make the basis of representation in the House of Representatives conform to the population fig-

ures shown by the 1910 Census. At the instance of the Democratic Representatives from the State of Missouri there was inserted in this bill a provision to the effect that the laws in the several States dividing the State into Congressional districts should be enacted "by the Legislatures thereof." This was because the people of Missouri had in 1908 amended their Constitution so as to permit legislation by the initiative and referendum, and the provision in question was intended to prevent this method of legislation from being used in dividing Missouri into Congressional districts. The present division of Missouri into districts is the result of a gerrymander—a gerrymander so effective that, though last fall the Republicans carried the State by five thousand majority, thirteen of the sixteen Congressmen elected were Democrats. The gerrymander also affects elections to the State Senate; so complete is it in this respect that while, for instance, both in 1905 and 1909 the lower branch of the State Legislature was strongly Republican, the State Senate was no less strongly Democrat. To quote Governor Hadley, "This control of the State Senate is based upon an unfair and dishonest gerrymander of the State into Congressional districts, and this unfair and dishonest control of the State Senate they now seek to perpetuate by forbidding, in the Act of Congress, the use of the initiative method of legislation; and this, notwithstanding the fact that it was a Democratic Legislature and a Democratic Governor who, in 1907, submitted the initiative and referendum amendment to the vote of the people, and the Democratic party, as did the Republican party in this State, favored the adoption of that amendment in its State platform." The Congressional Apportionment Bill has passed the House containing the objectionable provision, and is now before the Senate. The Senate should insist upon the elimination of this provision. Just how far the initiative and referendum should be applied is open to legitimate argument. But there can be no question that the people of Missouri should be able to use this method of legislation, if they desire, in determining how they shall be represented in Congress. It is a scathing commentary upon the sincerity of those Democratic leaders

of the House who have been especially fond of protesting that they were the real champions of the initiative and referendum that they should now endeavor to deprive the people of Missouri of the use of these powers in order to prevent the people from determining for themselves the vital question of their Congressional representation. Missouri for eight years has been so gerrymandered that the will of the people could find only imperfect expression through their Congressional representatives. Surely if there is any case in which the referendum and initiative are justified, it is a case like this. Each State should be allowed to invoke these powers if it sees fit. The Outlook has condemned the position taken by so many Republican leaders that Arizona should be kept out of the Union because it has applied the recall to the judiciary, and it has done this on the ground that the people of Arizona are entitled to self-government. In precisely the same way we protest against the action of the Democratic leaders of the majority in Congress in depriving the people of Missouri—and of other States as well—of their right of self-government in so vital a matter as this of representation in the National Legislature.



THE RECALL IN TEXAS

The recall has been declared to be Constitutional by the Supreme Court of Texas.

About a year ago the policy of the School Board in Dallas was opposed to the formally and persistently expressed wishes of the parents of the city. A special election was held upon petition, at which those members of the Board who were obstructing the wishes of the electorate were recalled and others chosen to their places. The offending Superintendent of Schools was dismissed; whereupon he and one of the recalled members sought an injunction to restrain the new Board from discharging its duties, on the ground that the recall provision of the Dallas Charter was illegal and unconstitutional. The lower Court refused to grant the injunction, a decision which the Supreme Court has just affirmed. In its opinion the Court said: "The people of the city of Dallas were invested with the sovereign power of the city by virtue of the grant of the Charter to them, and the Legislature has

the power to grant to them the right to remove, by process of the recall provision, any officer who failed to discharge his duty in a manner satisfactory to the people of that city." The Texas Constitution provides that the Legislature shall provide by law for the trial and removal from office of all officers of the State, the mode for which has not been provided in the Constitution. It was urged that the recall violates that provision because no trial is given. The Court answered that contention by saying that it applies specifically to "officers of the State," and holds that that expression has the same significance as "State officer." The members of the city Board are not State officers, and that provision does not apply, and that relating to county officers was held not to be applicable, because members of the School Board are not county officers. One of the justices dissented from the majority of the Court; he claimed that the recall provision was repugnant to Article IV, Section 4, of the Federal Constitution, which provides: "The United States shall guarantee to every State in this Union a republican form of government." In answer to this the majority quote Jefferson's definition of a republican form of government and apply it to the recall provision of the city Charter. And in this connection the Court says with significance: "The policy of reserving to the people such power as the recall, the initiative, and referendum is a question for the people themselves in framing the government or for the Legislature in the creation of municipal governments. It is not for the courts to decide that question. We are unable to see from our view-point how it can be that a larger measure of sovereignty committed to the people by this method of government and a more certain means of securing a proper representation in any way militates against its character as a republican form of government, and that it is thereby rendered in any sense obnoxious to the provisions of the Constitution of the United States."

**A STATE
THAT LEADS**

Throughout the United States Wisconsin is now recognized as a leader in progressive State legislation. More than that, Wisconsin has worked out answers to certain

problems that are National in their scope. What the Legislature of Wisconsin does is therefore of more than usual interest and concern. Under the leadership of Governor McGovern the Legislature has this year, in a session which closed July 10, made a record that thoroughly accords with Wisconsin's reputation. For convenience, its enactments may be grouped under several heads. First may be grouped together three important laws affecting industrial conditions. A measure establishing workmen's compensation was drafted in accordance with conclusions reached after a careful investigation and the securing of the best advice of distinguished authorities in America and Europe. This Act, which was passed in April, is, like the New Hampshire and New Jersey laws, optional in character; that is, it allows either the employer or the employee to take his chances in an ordinary lawsuit, if he prefers, in case of accident; but it also requires that in the lawsuit the ordinary common law defenses shall not be held to be valid. On the other hand, it provides that, in place of this haphazard method of depending upon damages for accidents, employer and employee may choose to be subjected to a regular automatic method by which the State will assure, on the one hand, to the employee proper compensation, and, on the other hand, to the employer a reasonable and fixed amount of expense for any accident. The second important feature of Wisconsin's industrial legislation this year has been the creation of an Industrial Commission which shall administer all labor laws, including those concerning workmen's compensation, factory regulation, hours and conditions of labor among workmen and children, and truancy, and other statutes falling into this broad classification. The third important feature of this industrial legislation in Wisconsin has been the passage of a law limiting the working hours of women in gainful occupations to ten in the daytime and eight in the night-time. This law is now in full force and is being obeyed. Scarcely less important have been laws which still further modify Wisconsin's wise and stringent statutes on elections and the form of government. Of these, perhaps the most distinctive is that which requires

complete records of all legislative committee meetings, including votes of committee members on all bills and amendments. It is well known that the larger part of the work of legislation in America is carried on by legislative committees, and, as a rule, this work is done quietly and often with no publicity whatever. This Wisconsin statute increases the responsibility of legislators in that part of their work which is most significant and effective. Besides making stricter its corrupt practices legislation and its direct primary, Wisconsin has also adopted a limited form of initiative, referendum, and recall. It has done so in the wisest kind of way by enabling cities to have recourse to the initiative and referendum on charter amendments and ordinances, and by applying the recall to all municipal offices with the exception of judges. More than that, the Wisconsin Legislature has given to cities the fullest possible powers to govern themselves under special charters. In this particular Wisconsin is showing itself, as it has in other matters, to be a Leader-State. Wisconsin has also applied the principles of conservation to water-power and reforestation, and especially to the health and lives of the people themselves. The State has also adopted an income tax law. This applies to incomes as small as eight hundred dollars; but in the case of married persons the minimum amount is twelve hundred dollars, modified by the ingenious provision which exempts an additional two hundred dollars for every child in the family. This ought to put some discouragement upon race suicide. As usual, Wisconsin provides liberally for its public school system, crowned by the University of Wisconsin. The question of woman suffrage is referred to the people to decide in the general elections of 1912.

THE NEW ANGLO-JAPANESE TREATY

The proposal of an arbitration treaty between this country and Great Britain has already had an international effect. It has caused a revision of the Anglo-Japanese Treaty. As it stood there was a clause which read that, if by reason of unprovoked attack or aggressive action on the part of any other Power or Powers, either Great

Britain or Japan should be involved in war in defense of territorial rights, or of special interests in eastern Asia and of India, the other signatory should at once come to the assistance of its ally, conduct war in common, and make peace in mutual agreement with it. As revised this clause now reads that this mutual support shall not apply in the case of countries with which either Japan or England may have general arbitration treaties. This, of course, means the elimination of the United States. Thus the world in general and the United States in particular obtains two benefits: the possibility of war between Japan and America is lessened and three Powers particularly qualified to insure the world's peace are drawn together. Hence we hope that the result will ultimately prove to be some sort of tripartite understanding—that is to say, that Japan will before long subscribe to a convention somewhat similar to that now being concluded between the United States and Great Britain. Indeed, this would seem to be foreshadowed by the opinions of certain semi-official Japanese papers. Some weeks ago the "Yorodzu" of Tokyo prophesied that the establishment of unlimited arbitration between the United States and Great Britain must necessarily nullify the Anglo-Japanese alliance in so far as it affects Americo-Japanese relations. The "Kokumin" added that, "if America and England set the example and induce other Powers to follow their lead, it will no doubt have the effect of lightening the burden of armaments under which all nations are now groaning." It would be interesting if America and England had induced Japan to be among the first of the nations to follow their lead.

EMIGRATION FROM JAPAN

The "Round Table" for May has an interesting article on "The Emigration Question in Japan." The article is of some importance to American students. The writer points out that the problem of overcrowding in Japan is becoming acute, that the mean annual rate of increase is such that, if this rate is maintained and emigration is no greater than it has been, the population of Japan in forty years from now will be ninety millions. He

gives reasons for believing that neither Korea, the Liaotung Peninsula, nor the island of Saghalien, or those portions of Manchuria which are accessible to Japan, furnish available fields for Japanese emigration; for in each of these fields the Japanese immigrant would come in competition with prices of labor and standards of living lower than his own. The island of Formosa also fails to furnish a field for Japanese emigrants, both because its climate is unattractive, and because Chinese and Malay labor there employed can underbid Japanese labor. The result, the writer points out, will be a migration to the American coast. If not, "where are the Japanese to go?" asks the writer. "Not northwards, for we have seen the obstacles which lie in the way; not into the tropics; not westward, for China is already full to overflowing. Must they not migrate across the oceans of the world, eastwards on their own latitude, or southwards beyond the equator, to the South Temperate Zone?" If this writer is correct, the Japanese migration problem is likely to become a serious problem for the consideration of Americans. We must either open our doors to Japanese immigrants, in which case we must pursue the same course toward them that we have pursued toward other immigrants—naturalize them and make them American citizens—or else we must close our doors to Japanese immigrants and keep them closed. No middle course and no combination of the two courses is practicable. We must either welcome them as equals in the American brotherhood or we must say to them that our race problem is already acute and complicated; we cannot safely complicate it with the addition of another race to our population. To receive them into a territory and refuse to allow them to become Americans is neither just nor wise.



THE VANISHING VETO OF THE LORDS

The Parliament Bill, popularly known as the Veto Bill, passed the British House of Lords last week. This does not mean that the Lords are reconciled to being deprived of their veto, for they have added several amendments to the bill, which, it is almost certain, the Government cannot accept. The first of

these amendments provides that the question as to what constitutes a money bill shall be determined, not by the Speaker of the House of Commons, but by a joint committee of six to be presided over by the Speaker; the second amendment provides that any bill which affects the existence of or the succession to the Crown, which establishes a national Parliament with legislative powers in Ireland, Scotland, Wales or England, or which, in the opinion of the joint committee, raises an issue of great gravity upon which the judgment of the country has not been sufficiently ascertained, shall not become law until it has been presented to the voters and approved by them. The purpose of the first of these amendments is to prevent "tacking," that is, the process of adding to a money bill some piece of general legislation in order to gain for it the privileged procedure which the Parliament Bill provides for financial legislation. The real purpose of the second amendment is, of course, to prevent the adoption of Home Rule for Ireland except after another election, or perhaps a referendum. The Parliament Bill now goes back to the House of Commons, where almost certainly the Government will refuse to accept the amendments added by the Lords. When these amendments have been rejected and the bill, in practically its original form, sent a second time to the House of Lords, two courses will be open to the Opposition. Which of these will be adopted will probably be known before this issue of *The Outlook* reaches its readers. The Lords, or rather the tremendous Opposition majority in the Lords, may accept the bill in order to avoid the worse fate involved in the second alternative, or they may reject it again. If the latter alternative is chosen, the Premier must ask the King to create a sufficient number of new peers to swamp the House and make a Liberal majority there. Mr. Asquith has already received the necessary guarantees from the Crown that the peers will be created if necessary. This fact has been formally announced by Mr. Asquith himself. The majority in the Lords are upon the horns of a dilemma. We cannot believe that they will accept the more-uncomfortable of these positions by compelling the turning of the House

into a Liberal body through the creation of half a thousand peers.

THE BRITISH OCCUPATION OF EGYPT

The death of Sir Eldon Gorst, British Agent at Cairo, calls renewed attention to England's occupation of Egypt. That occupation, made necessary by England's restoration of the Khedive's authority in 1882, has been of double benefit. First, economic. The system of dams in the Nile has doubled the quantity of the cotton and other crops. In the neighboring Sudan the development has been even more surprising and gratifying. Nor is this all. Increased production has fortunately been accompanied by increased efficiency. The native—and the typical native in Egypt is, as he always has been, the peasant—has substantially bettered his position. Where once he had no money, he now has money; where once his taxes were hopelessly in arrears, they are now generally paid; where once he could not afford to send his children to school, the children now go, and, what is more, there are now many schools. This regeneration was largely the work of Sir Eldon Gorst's predecessor, the Earl of Cromer, for many years England's most respected and influential Pro-Consul. The value of his labors, not only to Egypt and to England, but also as an object-lesson to other Powers with possibly similar problems, is simply incalculable. The main part of Lord Cromer's work was thus in the direction of economics, not politics. He built up Egypt's material prosperity; a mighty task, to be sure, yet one which did not prevent, but only hastened, the particular problem which arose as he retired from office. This was the political problem. Many Egyptians, now comparatively well-to-do, assumed that financial prosperity ought to suffice to secure political independence. Nationalist aspirations made themselves heard in the Legislative Council. The Nationalists asked for full constitutional government, and threatened a revolution if they did not obtain it. The cry went up once more, "Egypt for the Egyptians." This movement, however, should be distinguished from that of a generation ago led by the famous Arabi

Pasha, a man of peasant origin, with but scanty education, and who had never been abroad. His cry was, "Egypt against Turkey," and his rebellion culminated in England's intervention and her military occupation of the Khedivate. But the present cry is, "Egypt against England," and indeed against any foreign control, though, curiously enough, there has come about a revival of loyalty toward Turkey—that is to say, the New Turkey. If the present Khedive is a more educated, traveled, and statesman-like ruler than his predecessor, so the present Nationalists differ from those of a generation ago. They are better educated, more elaborately organized, led by astuter men, have more money and a more intimate understanding with the whole people.

NATIONALIST ASPIRATIONS

The Nationalists declare, first, that self-government is a natural prerogative of every people conscious of individuality; second, that Egypt is now capable of autonomy; third, that order has been entirely restored in the Nile Valley; and, fourth, that Great Britain ought forthwith to evacuate it. Now, whatever may be said as to the first of these declarations, the others are not true. The Egyptians have amply shown that they are not yet fit for self-rule. Neither has order been completely restored in the Nile Valley. If England were to withdraw to-morrow from Egypt, that valley, we believe, would be instantly condemned to economic ruin and its inhabitants to political chaos. England's duty in Egypt, therefore, is clear: namely, to continue to do, as she has done, her whole duty to the Egyptians. This means no lessening of her desire to fit them in every possible way for self-government. Sir Eldon Gorst showed it when he recommended that the present provincial boards be developed to be real factors in local government, especially as regards education. But English duty in Egypt certainly does not include any parleying with the attack made upon officials by Nationalists, who have full knowledge that their words must bear fruit, as they have, in criminal acts. And this means a proper firmness in dealing with extremists when they overstep the law.

We do not doubt that such firmness will characterize the rule of Lord Kitchener of Khartum, appointed in succession to Sir Eldon Gorst. The popular military hero may now win new laurels, though of a different kind from those he won in the Sudan in 1898-1900. While the Egyptian army has a strength of nearly twenty thousand men, the foreign force in Egypt, ready to meet a possible native rebellion, consists of less than five thousand British troops, but this small number, led by a Kitchener, can do wonders. Their actual physical presence, or even his, will not be generally necessary to command order. Under the Kitchener rule, any tendency toward revolution will doubtless be simply and swiftly put down merely by the exercise of the police power. While the new British régime in Egypt, therefore, may not show as much attempt as some might wish toward the development of Egyptian self-government, there will be, we are sure, an emphasis, and a necessary emphasis, on whatever makes for law and order.

THE THACKERAY CENTENARY

A very interesting feature of the celebration of the one hundredth anniversary of the birth of Thackeray on the 18th instant was the exhibition in the beautiful old Charterhouse, in London, dear to all lovers of Colonel Newcome, of a collection of books, manuscripts, portraits, and sketches by or connected with the life and work of the novelist. In the venerable building in which Thackeray spent six years as a school-boy were gathered many of the most notable examples of his genius as a writer and as a draughtsman; for he set out to be an artist, and while yet a school-boy his skill as a humorist with his pencil was full of promise. As in the house of Victor Hugo, in the Place des Vosges, in Paris, the pencil seemed to many visitors more conspicuous than the pen; but the chief interest centered in the manuscripts of the novels. The original copy of "Henry Esmond," which many Americans have seen lying side by side with the manuscript of "In Memoriam" in the Library of Trinity College, Cambridge, was exhibited, with the manuscripts of "Vanity Fair" and the first volume of "The Virginians," loaned by

Mr. Morgan. There, too, were to be found many letters of great autobiographic value, and a large number of drawings full of the comic spirit of which Meredith wrote with such keen discernment and which Thackeray illustrated with such vital skill both with pen and pencil.



LORD ROSEBERY'S ADDRESS

The exhibition was opened by one of those felicitous addresses in which no living Englishman surpasses Lord Rosebery—an address as discriminating in characterization and criticism as it was light in tone. He described "Vanity Fair" as "the most full and various novel in the English language—not the most perfect, that belongs to 'Tom Jones,' not faultless, for the titular hero and heroine are flavorless and insipid; but the richest, the most interesting, and the most piquant." Of "The Newcomes" he said:

Here you have tragedy sublime—a good man struggling with adversity, overwhelmed by the black clouds of life and emerging triumphant, borne to the heavens in an unspeakable glamour of pathos. As he had depicted in "Vanity Fair" vice, clever, brilliant, and on the whole sympathetic, so in "The Newcomes" he displayed a heroic, simple, almost apostolic, character of chivalrous honor which attracts the affection of every reader, and remains supreme through all the pains and tribulations of life. In the great country-dance of fiction, when the characters cross hands in the Elysian fields, let us hope that Colonel Newcome will have Becky Sharp as a partner to represent Thackeray's most consummate creations.

"Henry Esmond" he characterized as "a great effort, a wonderful revival, a triumphant masquerade," but with a plot that is repulsive. "Pendennis" is "full of light and full of character;" "The Virginians," "a bright story on a new scene," not sufficiently appreciated. The "Book of Snobs" is ill named; it is a "Book of Impostors." Lord Rosebery declared that what Thackeray's poetry and drawings lack in grace they make up in character, and closed with these impressive words:

"I think, please God, my books are written by a God-loving man, and the morality—the vanity of success and so forth, of all but love and goodness—is not that the teaching of Domini Nostri?" he wrote

towards the end of his life, and we join with him in thinking that the better his teaching is known the loftier it will appear. He stands square to posterity as a great figure of rich genius and honest purpose, a purpose occasionally obscured by the force of imagination, and the irresistible promptings of humor, weighing mankind in a gloomy balance but not without hope; and bequeathing to us rich and various treasures of literature, which may well survive if anything survives.



DANTE'S MASK

The Italian papers in general, and those of Florence in particular, have been chronicling an important addition to that city's treasures in the acquirement of the so-called "mask" of Dante. Most persons suppose it to be an authentic representation of the poet's face as it appeared at the time of his death. The custom of taking a death-mask is of great antiquity; it was of course in use during the late Gothic period, when Dante died. On the other hand, no less an authority than Signor Ricci thinks that the mask is a reproduction of Dante's head as it appeared on his tomb at Ravenna. Others say that the mask served as the model for that head. However this may be, the mask was discovered in 1830 at Ravenna by the sculptor Bertolini. From his hands it passed into those of the English painter Seymour Kirkup. Ten years ago Mr. Kirkup's widow gave it to Professor Alessandro d'Ancona, and now that gentleman has given it to the city of Florence. As he writes, "This antique and authentic portrait of our greatest fellow-citizen should return among us. Let Dante come back in effigy into his own city and be once more near his 'bel San Giovanni.' Let him live again in a place which, six hundred years ago, heard his voice, yes, and in a palace where several times he, the respected and admired orator, spoke." Florence already possesses the only contemporary portrait of Dante, namely, the fresco by Giotto in the Bargello. But that mural painting represents him as a rather young man. The mask just given by Signor d'Ancona, on the other hand, shows the poet at the end of his terrestrial existence, fatigued by work and exile. Florence is to be congratulated in now possessing two such souvenirs of the greatest of Italian poets.

A GYMNASI- CENTENARY

German gymnasts have just been celebrating at Berlin the hundredth anniversary of the founding of the Jahn gymnastic exercises. Friedrich Ludwig Jahn was born in 1778. He was a student at the Universities of Halle, Göttingen, and Greifswald. His young manhood was spent at a time of national disaster for Prussia. Hardships stirred him to activity, and he became one of the creators of the national regeneration. There were plenty of poets, writers, theoretical people, dreamers, in Prussia; there was necessity for a man of action. But the man must begin at the beginning if he would reform the country, and Jahn had to begin with the actual physical life of the people. The Germans of his time were, as too many Germans of the present day are, afflicted with a kind of physical inertia. Jahn endeavored to emancipate them from this, so that he could create a Prussian army of proper physical fiber. In 1811 he opened at Hasenheide—at that time a Berlin suburb, but now in the heart of the city—a gymnasium, provided with many kinds of gymnastic appliances. Young men were quickly attracted to the gymnasium, and Jahn used it, not only to teach physical excellence, but to preach national unity. Jahn taught the young gymnasts to regard themselves as a kind of guild for the emancipation of the Fatherland. Jahn was already arousing, not only Prussia, but all Germany, by his propaganda. Because of Austria's dominance at that time Jahn's propaganda was really anti-Austrian. The *Turnerschaften* and *Turnvereine*—the "turning" or gymnastic societies—finally disquieted the Holy Alliance itself, and, it must be admitted, not altogether without reason, for the students were here and there committing excesses. Yet this formed no reason for the cruel treatment of Jahn, who was imprisoned and transported for more than five years from jail to jail, from fortress to fortress. Of course he was acquitted in the end. He died in 1852. This centenary, important to Germany, is also of international importance, for the Jahn movement quickly spread from Prussia to all Germany, from Germany to Switzerland and other neighboring countries. The underlying idea of the movement was unity. The

teaching did indeed begin with the individual, and with exercising the individual's arms and legs, and developing individual muscle. But this was only a prelude to the rhythmic movement of men moving together in harmonious action, bringing about desirable discipline and unity. Jahn's influence in the world came at a time of need. But the influence did not pass away with the end of the need; it is an influence which has entered into the very fiber and strength of the German nation.

IRISH PLAYS AND PLAYERS

Americans have long been familiar with French plays more or less skillfully adapted for what the managers are pleased to regard as American taste. They have had the chance to see the English plays that have been successful in London. Of late years they have made the acquaintance of German, Russian, and Scandinavian plays. Next winter they are to see the Irish plays. Not the rollicking comedies in which Boucicault was so inimitable, nor the conventional Irish farce, which is the broadest and cheapest form of dramatic amusement, but the serious work of the little group of playwrights whose plays have made the Abbey Theater in Dublin a national institution and the Irish play an expression of the Irish tradition in temperament, imagination, and art. It is easy to over-emphasize the importance of what has been called the Irish Revival; and its course has not been free from those exaltations and exaggerations which are the source of much of the charm and of some of the weakness of the Celtic nature. But the effort to revive interest in language, poetry, legend, and racial spirit in Ireland has been one of the evidences of the recrudescence of the Irish racial genius. Lady Gregory's books have set the Irish mythical heroes before the imagination with the heroes of northern Europe, who have stormed and fought and gloriously sung on the modern lyrical stage; while her sketches and studies in dramatic form of Irish life and character have given her a place among those who count the play a form of literature. Mr. Yeats's delicate fancy and sensitive imagination have given us some delightful fairy tales in dramatic form; while his

Celtic feeling has at times struck a deeper note in his symbolic plays. The chief strength of this patriotic and interesting movement has been contributed by the more virile work of Synge, with whom most Americans have a very slight acquaintance. The titles of the dramas of this very interesting interpreter of the Irish genius are significant of their dramatic and poetic quality: "Riders to the Sea," "The Playboy of the Western World," "The Shadow of the Glen," "The Well of the Saints." Whether the Irish Theater is to make a permanent contribution to the contemporary dramatic movement which has taken on so much significance remains to be seen; of its seriousness, high aims, and poetic feeling there can be no question. The plays and players of the Abbey Theater, if they come to this country under arrangements which will secure their freedom from interference from local managers, may count on a warm welcome from the American public.

THE SAGAMORE BEACH CONFERENCE

During the closing days of June the fifth of the sociological conferences held annually at Sagamore Beach, on Cape Cod Bay, brought together a large group of men and women worth hearing from on social problems. The stubborn problem of the servant in the house was given the lead in an address by Professor Lucy M. Salmon, of Vassar College, on "Democracy in the Household," with a supplementary discussion by Professor Walter Rauschenbusch, of the Rochester Theological Seminary. Its complexity was confessed, as involving on a small scale all the confused elements of the large industrial problem; so the moral factor essential for its solution was singled out for emphasis—mutual respect and consideration between the receivers and the givers of personal service in the home. This democratic heaven, it was said, had not yet come into the relation of mistress and servant. But the old-time designation of the domestic servant as "help" testifies that it once was active. A graver subject came next, "The Public Conscience in Matters of Sex," presented by Mrs. Jessie D. Hodder, Superintendent of the Massachusetts

Reformatory for Women. In view of the awakening of the public mind already begun, she urged the radical duty of safeguarding the normal sex instinct at its source by early instruction and guidance, largely in the home, as an essential part of education. President G. Stanley Hall, of Clark University, strongly emphasized the need of this: "Only by prolonging pure adolescence can the torch of life be passed on to succeeding generations undimmed." Besides early instruction, chiefly oral, the influence of religion for purity of life must be invoked. Discussion on the causes of the social evil followed, taking the same line as Mr. Roosevelt's editorial in *The Outlook* of July 15, on "The Cause of Decency," and affirming that for extirpation of that social cancer "the old apathy of ignorance and prudery must be done away." But so few are the homes where wise preventive instruction can be counted on that many believe it must be provided in the schools by picked teachers imbued with the ancient maxim, "To childhood the greatest reverence is due." From this subject the Conference passed on, in its third session, to municipal government. The Hon. Emil Seidel, the Socialist Mayor of Milwaukee, made a deep impression by plain sincerity and simplicity of bearing in his account of "What the Socialists Have Accomplished in Milwaukee." Countless forms of large and petty graft had been abolished; extravagance and financial chaos had given place to economy and system; the City Hall had been made a place where, as a woman clerk said, "now a girl need not be afraid to work." These and others of similar significance, said he, "are facts one doesn't find in the newspapers." The Hon. Victor Berger, recently sent to Congress by the Milwaukee Socialists, having added his testimony, the question was raised in the ensuing discussion whether this laudable and practical programme was really Socialism. The consensus of opinion was voiced by Professor Charles Zeublin: "All theories are thus modified in practice; . . . they have at least proved that the common man imbued with the Socialist ideal can give good government." The burden of the churches came up next and last in an address by Dr. Shailer

Mathews, Dean of the Divinity School in the University of Chicago, on "Scientific Management in the Churches." Following this, the Conference adopted a declaration presented by Dr. Josiah Strong, President of the Institute for Social Service, putting on the churches a large responsibility for leadership in the righteous solution of pressing social problems. An enthusiastic experience meeting closed the proceedings. These are expected to be published as heretofore. "The notable thing in the five years," said the founder and President of the Conference, Mr. George W. Coleman, of Boston, "is not the growth of the Conference, but the rapid drift of popular sentiment toward the things for which we stand."



CHOLERA IN NEW YORK

A few years ago the announcement of cholera at the port of New York would have caused alarm if not consternation. Nothing is more significant of the security with which modern science deals with some problems of disease than the fact that several deaths from cholera at the Quarantine station in New York and the discovery of one or two cases outside of Quarantine have seriously disturbed few people. An epidemic of cholera has been in existence in Italy and farther east, and the ships which bring hundreds of steerage passengers from infected ports must be carefully watched on their arrival in New York. Special agents of the United States Medical Bureau have been assigned to assist the health authorities in New York, and apparently the matter is being dealt with thoroughly and on the most approved sanitary principles. Years ago complete and long-continued quarantine would have been insisted upon. Now the conditions of dissemination of the disease are better understood, and, to quote the article on cholera in the new edition of the *Encyclopædia Britannica*, "the one real and sufficient protection lies in a standing condition of good sanitation backed by an efficient and vigilant sanitary administration." In this way Great Britain and Germany have ever since the epidemics of 1892-1895 kept their territory free from any spread of the disease. Fumigation

is still maintained, although it is not regarded as really necessary; infected or supposedly infected ships are detained only long enough for disinfection; persons who have the disease are, of course, treated in the Quarantine hospital; other persons from the infected ship are detained for inspection until the possibility of the disease developing is past—five days is the minimum time; contaminated or possibly contaminated articles are destroyed. These methods are far less drastic than those of the old practice, but when thoroughly enforced are effective, while the possibility of a spread of the disease even where sporadic cases occur outside of Quarantine is very slight if ordinary rules of cleanliness and sanitation are enforced. A singular complication, however, is caused by the fact that certain persons who show no symptoms of the disease and do not develop the disease under detention may yet be cholera carriers. It is very difficult to detect such persons, but the attempt is being made at New York under an order from Washington which requires a bacteriological examination of every steerage passenger coming from a port or place infected with cholera. Such an examination is a tedious operation, but it is regarded as a certain safeguard. It is said that in a cholera epidemic in Manila the surgeon in charge of the Government hospital service found that from six to seven per cent of the people apparently healthy living in infected districts were cholera carriers. It should be remembered, however, that, even if from this cause sporadic cases appear in this country, the likelihood of a general spread of the disease is so small as to be practically nil. It is in such cities as Naples and in ports in the East where intending emigrants come from distant and sometimes semi-civilized districts, and where sanitary science is not fully equipped to deal with local conditions of filth and overcrowding, that the danger of a widespread epidemic exists.

A DANGEROUS ENEMY

The more we know of the mosquito, the less we like him. It was bad enough when we thought of him either as a joke or as a nuisance, but since science has

told us that one kind of mosquito conveys the germ of malaria, another that of yellow fever, and others that of other diseases, the situation has become serious. Advance has been made in the war against the mosquito, yet he is so far from being exterminated that last summer by all accounts, in the vicinity of New York City at least, was the worst season for mosquitoes ever known, while the present season, if not as bad, is not far behind. It is just the right time, therefore, for the appearance of the "Farmers' Bulletin 444," which tells us what to do about the mosquito. The right way, according to the Agricultural Department, seems to be, first, to prevent his coming into existence; second, to kill him as soon as he is born; third, to keep him out of the house altogether; fourth, to destroy him after he gets into the house; and, fifth, to cure his bite. Naturally, the first remedy would be conclusive if only it were possible to carry it out completely. How difficult it is to prevent the mosquito from breeding may be judged from the statements that half of a beer-bottle full of stale water will breed thousands of mosquitoes; that where sod was removed on a pasture the accumulated water bred "a generation of malarial mosquitoes;" that in a State hospital where every effort had been made to destroy the pests a half-barrel of water in a dark part of the cellar was breeding hundreds of mosquitoes a day; and that where ants are troublesome and, for that reason legs of tables are insulated in small cups of water, it has been found that even in this minute quantity of water mosquitoes will breed frequently. Full and practical instructions are given in this Bulletin for drainage and for the destruction of the mosquito larvæ by applying oil to their breeding-places. The results of experiments in the use of fumigants, formulas for preparing protective liquids which will at least keep the mosquitoes from one's bed for a time, hints as to the best way of screening, descriptions of powders which may be burned to get rid of the mosquitoes, recommendations as to apparatus for catching mosquitoes (including a novel kind of mosquito trap), and, finally, remedies for mosquito bites (the best is said to be simply moist soap rubbed on the puncture) are contained in this Bul-

letin, which seems to us not only valuable but almost fascinating in its treatment of a subject in which it may certainly be said that all of us are interested. We feel sure that many of our readers would like to know about the Bulletin in order that they may obtain it from the Department of Agriculture.

FRESH AIR AS A "SPEED BOSS" Doctors have preached fresh air as a health remedy for years; now it is urged as an industrial necessity. The magazine called "Factory" publishes a sensible article by Professor Winslow, of the Department of Biology in the College of the City of New York, in which he declares that the best "speed boss" is named Fresh Air. His argument is that a listless factory operative wastes time, only half accomplishes his work, and also often wastes the material in his charge. As Professor Winslow puts it, if the air in a factory is bad, the operative will work in the cool months just as he would work in a heavy, hot August atmosphere. Practically this is just what happens in many cases. Looking at it from the economic point of view, the employer has the strongest interests in the world to see that the temperature and humidity of his factory are just right; that the air is changed frequently and by intelligent methods. In other words, the condition of the air should be such that the human machine may work under the most favorable conditions. Not a few employers have aroused themselves to this necessity—statistics gathered by the New York Department of Labor show overwhelmingly that it is really a necessity. On the other hand, changes from poorly ventilated to well-ventilated quarters in several instances resulted in almost startling improvement in the work done and in the health of the employees. Thus with the Germania Insurance Company, in New York, such changes reduced the current sick list from ten per cent of the force to almost zero. Changes in the New York Pension Bureau reduced the days of absence due to illness from 18,736 to 10,114. It need hardly be pointed out that there is a human side as well as an industrial side to the question discussed by Professor Winslow. An operative, he declares, who

passes from an overcrowded and overheated workroom into the chill night air with lowered vitality easily falls a prey to illness, and "back of it all lurks tuberculosis, the great social and industrial disease."

SAVE THE TREES

Pennsylvania is the first State to undertake a systematic campaign against the chestnut blight. Few people realize how serious a loss both in money value and in beauty has come through the advance of this epidemic which for two years or more has attacked one of the finest of our American trees. This tree disease was never before known in America. It has already destroyed almost all the chestnut trees in the neighborhood of New York City, throughout Long Island, up the Hudson, and in the greater part of the State of New Jersey. Its cause is unknown. It is not of an animal nature, but is a fungus which spreads from tree to tree, and attacks no other kind than the chestnut. The United States Department of Agriculture estimates a total financial loss from this tree disease up to 1911 of at least twenty-five million dollars. The loss from the point of view of the beauty of our forests and country homes is inestimable. Hitherto it has been considered that there was no way of saving the trees unless it might be through establishing a lane, or zone, in which all chestnut trees should be cut down, so that the contamination would not spread beyond definite limits. This, or some other form of quarantine, so to speak, is still the best hope for stopping the epidemic; but recent experiments made by the Department of Agriculture indicate that it is sometimes possible to prevent the spread of the disease by removing the spots as they appear on the individual trees, and destroying the trees in which the disease has a strong foothold. It is said that the region about Washington has been freed from the blight in this way. Pennsylvania is the best place for fighting the blight at present, because that State has large areas which have not been invaded, and the advance line of the blight is easily recognizable. Largely through the activity of Mr. Harold Peirce, the matter has been

brought before the Pennsylvania Legislature, which has passed an Act appropriating \$275,000 to fight the disease, and a commission to carry out the work has been formed, not made up of politicians, but of men selected by Mr. Peirce as the best to bring about practical results. The interest of Mr. Penrose, United States Senator from Pennsylvania, has also been aroused by Mr. Peirce and his associates, and he has introduced into Congress and succeeded in passing a resolution appropriating \$5,000 for the study and examination of the nature and advance of this chestnut bark disease. The example thus set by Pennsylvania should be followed by other States, and the highest possible praise should be accorded to Pennsylvania for its direct and positive action. If the blight be allowed to spread over the country, the loss would be disheartening and the result amount to a public calamity.

YALE DIVINITY SCHOOL REORGANIZED

The position of Dean of the Yale Divinity School, held for many years by the late Dr. George Park Fisher, eminent as a scholar and writer in Church History, has been filled by the recent election of a man of equal distinction in another department, Dr. Charles Reynolds Brown. The reorganization of the school thus completed has been in progress for several years. In 1907 its traditional curriculum was broadened by making the old requirement of Hebrew optional, and offering new courses, including history, political economy, psychology, sociology, ethics, and philosophy. The next year new lines of instruction were introduced by the appointment of ministers conspicuously efficient in these lines to lecture on the pastoral functions required by the industrial, social, and civic problems of the time. The election of Dr. Brown marks the last stage of this movement for the expansion of the Divinity School into a University School of Religion and Christian Service, as proposed two years ago by vote of the University Corporation on request of the Divinity Faculty. No fitter man could be named to undertake the initiative and executive duties devolving upon the director of such a school.

Dr. Brown, now forty-nine years of age, was from 1896 to 1910 minister of the First Congregational Church in Oakland, California, in whose membership of nearly eighteen hundred capitalists and wage-earners mix well, he, their pastor, being also a voting member of the Oakland Trade Union Council. He was a leader in organizing and directing the relief work in San Francisco after the earthquake. For six years lecturer on ethics at Leland Stanford University, he was also four times the baccalaureate preacher at the University of California. His Yale lectures in 1906 on the Lyman Beecher Foundation, "The Social Message of the Modern Pulpit," made a profound impression. At Teachers College, in Columbia University, he has just given a course of lectures on "The Modern Man's Religion." After resigning his charge in Oakland last summer, he visited the Orient to study social and religious conditions, and at present is serving the Old South Church in Boston during Dr. Gordon's six months' absence. Preferring the post offered by Yale to a call to the Presidency of Boston University, where he was graduated in theology, he is to enter upon its work next autumn.

THE UPRISING OF CHRISTIAN STUDENTS

In the growing Student Volunteer Movement, bent on the aim of evangelizing the world in the lifetime of a generation, Christianity seems to be renewing its youth in a revival of the missionary enthusiasm of the Apostolic age. By last January nearly forty-eight hundred young men and women thus inspired during their student days had reached their fields of service in many lands, nearly fourteen hundred of them in China, nearly three hundred in South America. During 1910 three hundred and sixty-eight, more than in any former year, were sent forth, slightly more than one-third of them to China, three to Alaska, ten to Mexico. In no part of the world does the call to Christian service seem to lack response. The Student Volunteer Movement is the great recruiting agency for the foreign missionary boards of all Protestant denominations in the United States and Canada. In nearly six hundred student centers in Canada and all the States of the Union but three

it has nearly thirty thousand enrolled in its classes for mission study and constantly visited by its traveling secretaries. Its call is not merely for Christian preachers; Christian physicians and Christian teachers are equally needed. A missionary in Japan called for a Christian machinist, a college in Syria for a Christian business manager and treasurer; both were supplied. Likewise men trained in engineering and scientific agriculture have found their place in missionary industrial schools. In a sober view of the plain facts recognizable in the brief history of this noiselessly spreading Movement, it must be regarded as one of the most extraordinary phenomena in the history of the Church.

**FIGHTING
THE CIVIL WAR
OVER AGAIN**

"I want to see how the Battle of Bull Run ended yesterday," was a remark made by a man buying a newspaper one day last week. A vivid interest in the events of the Civil War as they happened day by day just fifty years from this time has grown out of the interesting way in which several of our newspapers have, so to speak, re-created the situation of half a century ago. They have reprinted from their old files on the corresponding days of the calendar the despatches from Washington and from the front which were put before their readers when the events were actually occurring. In this way something like an illusion is produced in the minds of the readers of being placed in the actual situation of those who followed history as it was made. Last week, when the anniversary of the first great battle of the war was reached, the interest culminated, and we are told that it was even difficult to obtain copies of one of the papers, the New York "Press," which had a particularly full and careful summary of events, although in this case the story was not a reproduction of early despatches, as this newspaper was not in existence fifty years ago. Another picturesque method of following the events of the Civil War is seen in the reproduction by two or three of our illustrated papers of the original sketches of their artists—some of them almost quaint in their evident attempts to draw on imagination rather than on accu-

rate records—and in the reprinting of photographs, some of which are really extraordinary as specimens of the photographer's art in its early days. The Battle of Bull Run took place on July 21, and last week anniversary and peace exercises were held on the battlefield. In these the President of the United States, the Governor of Virginia, and many distinguished military men and statesmen took part, and the evidence of universal American friendliness and patriotic brotherhood was impressive and stimulating. The story of the repulse and disaster to Northern arms is one of exceeding dramatic and human interest, and in one form or another should be read by every American. Over-confidence, lack of military judgment and discretion, and inability to recognize the superior position of a defending army as against an attacking army were responsible for the Union defeat. The lesson learned was a bitter one and humiliating in the extreme, but that it needed to be learned is beyond question, and the result was that the North, instead of falling into despair, steadied itself with determination and undertook its great task with less confidence but greater wisdom.

THE WORKMAN'S COMPENSATION ACT

ITS CONSTITUTIONALITY AFFIRMED

With one exception, Switzerland, all the nations of Europe (including Russia but not Turkey), and also a number of States in this Union, have passed what is known as Workman's Compensation Laws. These laws differ in their method, but agree in their fundamental principle. They recognize the truth that in modern, highly organized industries an accident to an individual workman, like an accident to the machinery which he uses, should be regarded as occurring, not to the individual, but to the business; and the loss should fall, not upon the individual, but upon the business. This principle, which has always been recognized in maritime law, is thus extended to organized industry upon the land. Provision is made so that the workman, meeting with an accident, re-

ceives automatically, and without lawsuit, a certain fixed compensation unless the accident is clearly due to his gross carelessness or to his deliberate intent. Such a law, carefully guarded and applied only to certain enumerated occupations designated as especially dangerous, was passed by the last Legislature of New York, and was welcomed alike by employers and employed, with few exceptions. When brought before the Court of Appeals of the State of New York, it was unanimously declared unconstitutional, on the ground that it took the property of the employers without due process of law. We reported this decision and the grounds on which it was based in *The Outlook* for April 8. We stated editorially in *The Outlook* of the next issue, April 15, reasons why we thought this decision of the Court of Appeals ought not to be law—because it was not consonant with the principles of justice or the facts of life. In the issue of the 29th of April we traced back the provision of the Constitution, that property cannot be taken without due process of law, to its origin in the *Magna Charta*, and stated the grounds of our judgment, that the decision of the Court of Appeals was not required by that principle as historically interpreted, and was in accordance neither with the letter nor with the spirit of the Constitution, nor with the decisions of the Supreme Court of the United States.

We give below a document which makes it clear to our minds (and, we hope, will make it clear to the minds both of our legal and of our lay readers) that this decision of the Court of Appeals of the State of New York is not in accordance with the best legal authorities in the United States. The gentlemen who have signed this document need no introduction to our legal readers. To our lay readers they surely need no other introduction than that which is afforded by the names of the universities to whose law departments they belong. They are all experts in political and Constitutional law. They include a large proportion of those who are teaching that branch of law in the United States. It would be difficult to get in any way, save by a decision of the Supreme Court of the United States, an opinion on this subject more authoritative. We think

that with the lawyers and courts of other States in the Union it will carry greater weight than the decision of the Court of Appeals of the State of New York. In the light of this signed statement and of what *The Outlook* has hitherto said editorially on this subject we do not hesitate to affirm our conviction that the decision of the Court of Appeals of New York State on this subject is in accordance neither with the facts of life, with the principles of justice, with the historical development of law, with the analogies which may fairly be traced in the decisions of the Supreme Court of the United States, nor with the legal opinion of the best legal authorities in the Nation. The statement, with an explanatory preamble, is as follows:

The decision of the Court of Appeals of New York declaring the Workman's Compensation Act of that State unconstitutional, while of no binding force in other States, is apt to be regarded by those who are not in a position to form an independent opinion as an authority for the entire country adverse to any mandatory scheme requiring an employer to pay compensation to employees for injuries suffered in the course of their employment which are not traceable to fault or negligence.

The undersigned, teachers of Constitutional law in some of the principal law schools and universities of the country, who have devoted years of study to the principles of American constitutions, believe that a compensation plan as moderate and carefully guarded as that embodied in the law of New York is entirely Constitutional, and they regard it as their duty to inform the public that there is professional opinion entitled to consideration which differs from that expressed by the Court of Appeals of New York, and which may and should be urged upon the courts of other jurisdictions.

They unite in the following statement of reasons why the New York view should be rejected as unsound:¹

1. There is no controlling difference in Constitutional principle between the abrogation of the fellow-servant doctrine and the liability of the employer for an accident which is due to a risk inherent to the trade. For, where the employer has used all possible care in selecting and supervising his servant, the negligence of that servant resulting in injury to another servant is, as far as the employer is concerned, as much an accident as any other accident resulting from

¹ Professor Hayes, of Cornell University, concurs in the conclusion that the decision is erroneous and much to be regretted, and substantially agrees with both the grounds of criticism suggested. His name, however, is not included in the list simply because he is not ready to subscribe to certain sentences in the latter part of the second section.—THE EDITORS.

imperfections in his machinery or plant which the employer can by no possible care avoid. Conceding, as the Court of Appeals does, that the Legislature may abrogate the defenses both of common employment and of contributory negligence, it is inconsistent to hold that the Legislature cannot create the liability which was proposed to be created by the Act.

2. The decision takes an untenable view of the effect of the guaranty of due process. Constitutional limitations rest either upon explicit Constitutional provisions, or upon the established interpretation of the Constitution, or upon the principles implied in the spirit and history of our institutions. The new principle of workmen's compensation is not opposed to any explicit provision, nor to any previous judicial decision interpreting the Constitution. The case concededly presented a new problem. It is submitted that a court should not read into the fundamental law of the State any limitations that stand in the way of the progress of the law toward better social justice within the limits of established institutions. The Constitution commits the lawmaking and the law-changing power to the Legislature, and not to the people. The implied guaranties and the guaranty of due process should be confined to principles which the courts regard as essential to justice, to liberty, and to the institution of property. No principle which we should be willing to see introduced by Constitutional amendment should be held contrary to due process; for, otherwise, due process ceases to be the permanent and essential principle that it was intended to be. A court which condemns a rule of law as contrary to due process should not suggest a remedy by an appeal to the people; for such a suggestion creates the impression that the principle of due process is one susceptible of improvement. Due process of law should not mean one thing in the State Constitution, and another thing in the Federal Constitution, and it cannot mean in the Federal Constitution either a variable principle or a principle that stands in the way of more perfect justice. To quote from the opinions of the Supreme Court of the United States:

"The Constitution of the United States, which is necessarily and to a large extent inflexible and exceedingly difficult of amendment, should not be so construed as to deprive the States of the power to so amend their laws as to make them conform to the wishes of the citizens as they may deem best for the public welfare, without bringing them into conflict with the supreme law of the land. Of course, it is impossible to forecast the character or extent of these changes, but in view of the fact that from the day Magna Charta was signed to the present moment amendments to the structure of the law have been made with increasing frequency, it is impossible to suppose that they will not continue and the law be forced to adapt itself to new conditions of society, and particularly

to the new relations between employers and employees as they arise." (169 U. S., 387.)

"There is nothing in Magna Charta, rightly construed as a broad charter of public right and law, which ought to exclude the best ideas of all systems and of every age; and as it was the characteristic principle of the common law to draw its inspiration from every fountain of justice, we are not to assume that the sources of its supply have been exhausted. On the contrary, we should expect that the new and various experiences of our own situation and system will mold and shape it into new and not less useful forms." (110 U. S., 531.)

PERCY BORDWELL, University of Iowa, formerly of the University of Missouri.

ANDREW A. BRUCE, University of North Dakota.

ERNST FREUND, University of Chicago.

E. A. GILMORE, University of Wisconsin.

FRANK J. GOODNOW, Columbia University.

FREDERICK GREEN, University of Illinois.

JAMES PARKER HALL, University of Chicago.

C. H. HUBERICH, Leland Stanford, Jr., University.

WM. CAREY JONES, University of California.

ISIDOR LOEB, University of Missouri.

ROSCOE POUND, Harvard University.

HENRY SCHOFIELD, Northwestern University.

H. M. TOWNER, University of Iowa.

W. W. WILLOUGHBY, Johns Hopkins University.



A MINISTER'S VIEW OF MORMONISM

The minister's view of Mormonism published on another page is interesting because it is surprising. It is not often that one reads from the pen of any minister so warm a commendation of another denomination. We do not recall ever to have seen from the pen of a missionary so warm a commendation of a religion the errors of which he was supposed to counteract. In a minister's view of Mormonism we look for an indictment, and behold a eulogy.

Mormonism has a bad name in the United States. There are several reasons for this; among them: the fraud on which it was founded; its extraordinary literalistic theology; its polygamy; and its past ecclesiastico-political despotism. The first two do not concern the Nation politically, the second two do.

As to polygamy, we are not at all con-

vinced that it "was not sensual and was infinitely better than tandem polygamy in the East." We think it was sensual; and whether better or worse than tandem polygamy in the East is not material. It is a poor apology for a vice to affirm that there is somewhere another vice that is worse. But we agree with our contributor that polygamy is dead; at least it is moribund and not likely ever to return to any vigor of life. American civilization has proved too much for it. The emancipation of woman and the development of polygamy are not likely to go on together in the same age and the same nation.

The unjust persecutions from which in their early history the Mormons suffered strengthened the Mormon hierarchy. Under Brigham Young this hierarchy was as despotic and as unscrupulous as any the world has seen since the beginning of the nineteenth century. Its dominion was not as extensive as that of the Russian hierarchy; but its practices were worse. Its only rival in iniquity was that of the Turkish ecclesiastical State. But **this** monstrous despotism of the Brigham Young era also belongs to past history. It is no more just to judge the Mormonism of to-day by the history of Brigham Young than the Puritans of to-day by the execution of the witches.

The peril to America to-day from Mormonism is not social nor theological; it is political. Our contributor frankly concedes that Mormons are in politics; and his defense is more specious than sound. Of course in a State largely peopled by Mormons, Mormons are in politics, as in a community largely peopled by Congregationalists, Congregationalists are in politics. But in New England, though Congregationalists are in politics, Congregationalism is not, though it was so formerly. In Utah not merely Mormons but Mormonism is in politics. When a great body of citizens do not vote but are voted, the political combination imperils the community, whether the active agent whose orders they obey are a Tammany club, a Republican ring, or a Mormon hierarchy.

But the remedy for this is not persecution nor vituperation, but education and friendly co-operation. Mr. Fisher may be too sanguine; we think he is. But we

agree with him heartily that what Utah needs to-day is not bitterness but brotherhood. We do not agree with him that no missionaries are needed to convert Mormons. But the best way to convert them is to co-operate with them in an attempt "to build between these mountains the best kind of Christianity," and in the effort show them a better kind than that which accepts Joe Smith as its prophet and the Book of Mormon as its Bible.



AN ABANDONED FARM RECOVERED

If the report that Horace's farm has been discovered is confirmed, a long dispute will be settled and a bit of biographic background of real interest put behind one of the most accomplished of poets. Among the Sabine Hills Horace was a gentleman farmer, as he was a gentleman poet in Rome. He has always had a great charm for scholars to whom the refinements and felicities of literature appeal more strongly than the difficulties and grammatical points of language, and the "Odes" used to be a kind of common property in the House of Commons when that body was made up of university-bred men; and those "Odes" afforded a delightful playground for classically educated men with a taste for the pleasant art of translation. In these piping times of Mr. Lloyd-George and the taxation of the unearned increment Horace has ceased to be an authority in English politics, but if the Sabine farm is really found, there will be many to seek it, as there are many who cannot look at Soracte without a stirring of delightful recollections of college elms and feasts.

Doubtless the farm meant for Horace what the farm means for an increasing host of men to-day: change of occupation and of environment—in a word, rest. Rome represented that satiety of the senses for which the modern city stands. "What is that, O Virgil," asked Mæcenas, "with which man is not satisfied?" And the great contemporary of Horace answered: "Either monotony or multitude of anything produces nausea—excepting knowledge." Everything that assails the

senses tires; ideas refresh and restore; and a farm offers the quiet and solitude in which ideas find their way to a man. Moreover, a farm makes an end of those sharp outlines which everywhere assail and tire the eye in the city. The days are few in which the Sabine Hills, like the Alban Hills, are not bathed in an atmosphere in which all outlines are melted and dissolved, and, instead of seeing a thousand details which distract the attention and shut out the landscape, one looks on a beautiful picture in which, as in Whistler's, Corot's, or Monet's canvases, tones and shades and light convey that sense of immensity which is restful to the senses and liberating to the imagination.

Horace was the poet of a Rome which had touched the zenith of empire and traveled far from those simple pieties of home and field and vine and religion which Walter Pater so sympathetically describes in "Marius the Epicurean." The old vitality and almost superhuman energy which had made the world tributary and built roads which still run to its remotest ends had not wholly spent themselves, but the tide was no longer rising. Splendor of life had begun to take the place of vigor and audacity of life. Horace was a poet of elegance rather than of creative energy and inspiring originality.

In the minds of many Romans there was a sense that, in the far-reaching glow of prosperity that lay like sunlight on the Empire, the great day was passing and the afternoon was at hand; a golden afternoon and of a long and, at times, peaceful fertility, but the ending of the day, nevertheless. To a man who loved the uses of a brilliant world as Horace loved them the farm offered the immense refreshment of contrast, the escape from the formalities, and, above all, that sense of real, simple, and homely things which is deep in the blood in the primitive man, and calls him from his high dignities and great places as the sea calls the sailor from the safety of house and garden.

Probably the Sabine farm was expensive, for self-supporting farming is a profession, not a relaxation, but the most costly farms are often the most economi-

cal: they save the bodies of men from premature age and their souls from the Hades of materialism. If cities breed civilization, they also breed a barbarism of their own more dangerous than the barbarism of remote fields and lonely forests, and in the end Rome fostered a barbarism more dangerous to the human spirit than that which shattered and then rebuilt her. Horace, the poet of her refinement and elegance, found among the Sabine Hills the tonic of that elemental and wholesome barbarism which is the soil out of which civilization grows. He was the precursor of an army of modern Americans who are going back to the farm by a kind of blind instinct; not realizing the symbolic and beneficent significance of their return to the soil.



CERTAIN OUT-OF-DOORS RASCALS

To those people who find the air in Thoreau's books a little too keen and Walden Pond a little lonely Mr. Farnol's "Broad Highway," like George Borrow's "Lavengro" and "Wild Wales," offers life in the open with plenty of out-of-doors people about. There are fine, old-fashioned villains in Mr. Farnol's tale, but they are not house thieves or well-dressed scoundrels, giving their friends misleading "tips" in stocks; they are picturesquely mounted on spirited steeds, or they are sturdy ruffians lying in wait on lonely roads. They fit the big out-of-doors landscape and cohere in the order of things under the low, brooding English sky.

For the most part, however, they are rustic Bohemians who carry their tools on their backs, and mend and sell and eat and sleep as opportunity offers. An out-of-doors rogue, like Autolycus in the "Winter's Tale," is no better morally than the sleek indoors confidence man to whom language is a net to be skillfully spread before the unwary; but he has a background of wholesome reality, and he has picked a few fresh phrases from the soil. He sells a worthless trinket to an unsophisticated country girl with a blithesome effrontery which has an invigorating rootage, like other useless weeds. He carries himself with the bravado which comes to

the man who does not shrink from the hardships of the road. The tramp is sodden and cringes; he sneaks along the highway and takes food from any hand that will feed him; but the traveling tinker, the wandering broom-seller, the itinerant peddler, ply their crafts in a kind of rude fellowship with nature, and their vices are rough and clownish rather than mean and sly.

Shakespeare knew these fellows well, and turned them to good account. He found pleasure in their broad humor, their capacity for lying on a large scale, their generous view of morals, and their rough-and-ready dramatic interest. They are redeemed by their vitality and by the audacity of their assumption that the world belongs to them. They have the invincible optimism which goes with a generous share of life. They are not perplexed by moral scruples, and the highway is to them a kind of private turnpike:

"Jog on, jog on, the footpath way,
And merrily hent the stile-a:
A merry heart goes all the day,
Your sad tires in a mile-a."¹

If there is enough humanity left in the city man to get on common ground with the man who takes his living out of doors, there is plenty to learn from him. He has a calm indifference for conventional standards, and a directness of valuation

which is often startling in its accuracy. Among the men who have discarded luggage and travel with a free foot the secret of contentment is an open one. Thoreau capitalized it for literary use and sophisticated it; the folk who live by their wits in the open take it for granted and say little about it. You get this estimate of it by inference from the things they disregard. Mrs. Hoar said that Thoreau talked as if "nature had been born and brought up in comfort." The men of gypsy habit never ask questions about nature; they take nature as if they had inherited it and were free of the trouble of filing deeds and registering titles. They are entirely outside the legal and social complications of life, and take what comes in their way by right of original possession. They are Socialists of a prehistoric age who have escaped the long education in private and governmental rights and practice the hardy audacity of primitive ownership.

The man who has escaped the responsibilities of citizenship, the complexities of private ownership, and the organized uncertainties of modern education, and lives by his instincts, unawed and unashamed, has a certain tang, like wild grapes, very appetizing to jaded palates. He is not admirable, but he is full of fresh interest; and when he gets into a book he brings a kind of unmoral joy with him.

OXFORD AND KANSAS

EDITORIAL BY THEODORE ROOSEVELT

FOR a number of years Harvard and Yale have arranged matches between picked teams of their track and field athletes and picked teams of the track and field athletes of Oxford and Cambridge. Six meetings have taken place (including two in which Yale alone played Oxford or Cambridge), Harvard and Yale winning three and Oxford and Cambridge winning three. In only one meeting did the visitors (the Harvard and Yale men, as it happened) win on their opponents' home ground. In the meeting that has just taken place in England Oxford and Cambridge won by five events

against four, the deciding event being won for Oxford and Cambridge by an American, a Rhodes Scholar from Kansas. There has been a slight disposition shown to protest against the fact that the Oxford and Cambridge team should have contained this American who won the deciding event in the contest (as well as another American, also a Rhodes Scholar, who ran in the quarter-mile). There is no justification whatever in such a complaint. The Rhodes Scholars are a special and very interesting class of Oxford undergraduates, drawn, not only from the United States, but from Australia and Canada. They are received on a footing of

¹"The Winter's Tale."

equality in Oxford, and there is no more reason why they should not play for Oxford than there is why a Canadian who enters Harvard should not play for Harvard. If a Kansas man went to Harvard and Harvard played the University of Kansas, he would of course play for Harvard; and if he goes to Oxford, he ought to play for Oxford.

Apparently the confusion of thought in the matter arises from the tendency to regard the meet between Harvard and Yale and Oxford and Cambridge as an international championship meet. It was nothing of the kind. The victory of Oxford and Cambridge over Yale and Harvard has no more to do with any question of international intercollegiate championship in track and field athletics than the previous track and field victory of Yale over Harvard had to do with the question of the American intercollegiate National championship, in which a number of other American colleges stood ahead of both of them. If the international championship had been at stake, then Harvard and Yale would have been greatly to blame for sending over their team to represent America, for it happens that this year there are several other American college teams any two of which could have produced a team which could have easily beaten either Harvard and Yale combined or Oxford and Cambridge combined, and there was one American university—Cornell—which, although it has repeatedly been beaten by Harvard and Yale in the past, would this year have probably been able to beat Yale and Harvard and Oxford and Cambridge all taken together. Oxford and Cambridge occupy a position of pre-eminence in the British collegiate world of athletics which is not occupied in any way by any two American universities, neither by Harvard and Yale nor by any others. It is an excellent and sportsmanlike thing for Harvard and Yale to compete in various branches of athletics with Oxford and Cambridge, and they are to be congratulated, because, on the whole, they have done so well; but it would be an absurdity to regard the event as of international value, and therefore to complain against an American who is at Oxford because he plays on the Oxford team.

Occasional international contests—such as the polo championship contests—do good if entered into by just the right men and carried on in just the right kind of sporting spirit. But they are good only as occasional, not as normal, incidents of athletic life. Sport should be kept as sport, as a pastime, and not made a business. International, and even national, championship contests create such an amount of strained interest and excitement as tends to make them objectionable save under exceptional circumstances. Normally, it is far more healthy to limit the field of competition. It is a good thing that Leland Stanford and the University of California should have their annual football game as the great football event for both universities; that Harvard and Yale should treat their private contests as those that are most important for both of them; that Cornell, Columbia, Pennsylvania, Wisconsin, and Syracuse should look forward to the great annual regatta on the Hudson as the chief event of their athletic year; that scores of colleges should be in similar contests. A friendly contest between any one of these universities, or any two of them, with Oxford or Cambridge or with both of them, or with some Australian or Canadian team, is an admirable thing, but such a contest should be regarded, not as an international contest for international championship—any more than the contest between Harvard and Yale is a contest for the National championship—but as an inter-university game between universities which have for one another that friendly admiration and regard that ought always to obtain between contesting teams or individuals in amateur athletics; where each man should play his hardest and do his very best to win, neither sparing himself nor his opponent, and yet should keep a spirit of good will to that opponent.

Incidentally there is one point emphasized by these intercollegiate contests which not only the average citizen and the average sporting writer but even the average serious student of each country tends wholly to forget, namely, the extreme caution which should be shown in dogmatizing as to national traits and aptitudes, physical or moral, from insufficient data. For many years Americans

paid much less attention, for instance, to distance running than to sprinting. In consequence, Americans often beat Englishmen in sprinting races, but rarely in distance races; whereupon any number of solemn wiseacres in both countries announced that this was because Americans had a nervous temperament which fitted them for spasms of exertion in the way of speed and agility, but rendered them unable to compete in contests where strength and endurance decided. Then Americans took up hammer-throwing and shot-putting (both of them, in the eyes of the present writer, exceedingly dull sports) as English university men did not; and, accordingly, Americans always won these events in intercollegiate sports. Thereupon the wiseacres altered their previous conviction, and announced that Americans possessed great strength as well as great speed, but lacked stamina and endurance. Of course, in reality the differences had nothing of any sort whatever to do with national aptitudes, but arose purely from the kinds of training the individuals had been put through and the kinds of sport to which they were accustomed. Nowadays there are American colleges in which distance running is practiced, and, accordingly, the difference in distance running between American and English college athletes has vanished, just as the difference in hammer-throwing would vanish if the English seriously took up that sport. The Cornell mile and two-mile runners showed up much better against the Harvard men than did the Oxford and Cambridge champions, in spite of the fact that the latter enjoyed the advantage of running on their home ground—an advantage which the experience of the past in these intercollegiate games has shown to be of real importance. In the last Olympic contest in London the English beat the Americans in the five and ten mile contests, although they lost the mile run; and immediately this was taken as a text by various worthy writers, who harped on the old string of the American superiority in speed and the English superiority in stamina. But when the Marathon race of over twenty miles came, three Americans finished far ahead of any of the Eng-

lish competitors. This did not mean that Englishmen had a special national quality which enabled them to win races five and ten miles long, and Americans a curious physical capacity to win only when the races were over twenty miles or less than two miles in length. It meant partly that at the moment each country had happened to produce certain exceptional men fitted to run certain distances, and partly that at the moment in each country the popular attention had been directed along certain particular lines to a degree not equaled in the other country.

Think of the profound speculations and dogmatic generalizations in which the type of wiseacre I have mentioned would have indulged anent the contests of the last forty years between Cornell and Harvard if those two universities had happened to belong to different nationalities! During the past forty years—since Cornell came to the front in the old intercollegiate races at Saratoga—Cornell and Harvard have rowed a number of races, and during that time Harvard has won exactly *one* race. But during the same length of time Harvard and Cornell have repeatedly played football together, and in no single instance has Cornell been able to avoid defeat at Harvard's hands. In baseball the record has been more even; and after a period of defeat in track athletics, Cornell has now come to the front. Even between Cornell and Harvard efforts have occasionally been made to explain Cornell's victories on the water by dogmatizing about the difference in the *personnel* of the students of the two universities, the conclusions being drawn with delightful indifference to the fact that they were directly contradicted by the results of the football contests during the same years. What learned nonsense would have been written on the subject if either Cornell or Harvard had been an English university! An investigation into the causes of the phenomena would be of interest now; but even without such an investigation the mere bald recital of the phenomena ought to warn us to be exceedingly cautious in generalizing as to supposed national differences from the results of even a large number of international contests.

THE TRUTH ABOUT THE CAMORRA

BY ERNESTO SERAO

AUTHOR OF "THE HEAD OF THE CAMORRA"

WITH AN INTRODUCTION BY
BARON BERNARDO QUARANTA DI SAN SEVERINO

INTRODUCTION

On June 6, 1906, at Torre del Greco, near Naples, Gennaro Cuocolo, a man of the criminal classes of Naples, was murdered, and about an hour and a half later, at his home, in Naples, his wife, Maria Cuocolo Cutinelli, called *'a bella Surrentina*—the beautiful woman from Sorrento—met with the same fate. According to the story told by the informer Abbatemaggio at the trial which is now going on at Viterbo, these murders were in execution of a death sentence pronounced against the Cuocolos by the Supreme Tribunal of the Camorra at a banquet held in Bagnoli, a suburb of Naples, ten days before. Cuocolo, a *basista*, or planner of burglaries, forty-five years of age, was the son of a respectable and well-to-do industrial family. He had served a short term of imprisonment in 1903 for burglary, and had married Maria Cutinelli, a woman of thoroughly bad reputation, for whose sake he had broken every tie with his family. For some time, it is said, Cuocolo had been distrusted and hated by the leaders of the Camorra because they believed he was taking too large a share of the booty in the burglaries which he planned, because of his overbearing manner, and because of their suspicions of his good faith. The principal figures, according to the informer's story, among the many at the banquet at Bagnoli were Errico Alfano (nicknamed *Erricone*), who, it is charged, is the real supreme head of the Camorra, although Luigi Fucci (nicknamed *'O Gas-susaro*) is the titular head, and Giovanni Rapi (called *'O Prufessore*, the teacher,

because he had taught in the municipal schools at Naples), a keeper of gambling-houses at Rome, Paris, and Ostend, a famous usurer and receiver of stolen goods.

According to the story of Abbatemaggio, about eight o'clock on the evening of June 5, 1906, while Errico Alfano, his brother Ciro (who has since died in prison), Gennaro Ibello (Alfano's closest associate in dark deeds), Giovanni Rapi, and Gennaro Iacovitti (Alfano's coachman) were gayly banqueting in the *Mimi a Mare* tavern at Torre del Greco, in a solitary place on the shore called Contrada Calastro, about one hundred yards away, Antonio Cerrato, Mariano de Gennaro, Nicola Morra, and Corrado Sortino (a barber) fell upon Gennaro Cuocolo (whom they had led there to discuss a burglary which they were planning), and dealt him no less than forty-seven knife blows before he could in any way defend himself against the unexpected attack! To show that theft had not been the cause of the deed they left on the body money and all other articles of value, placing in the dead man's right hand a kitchen knife eight inches long, which in a previous visit to Cuocolo at his house they had succeeded in stealing, so as to lead the police to believe that the *basista* had met with death in a fight. Corrado Sortino then took from the murdered man's pocket the latch-key of his house. The deed done, Mariano de Gennaro hastily betook himself to the *Mimi a Mare* tavern, where the chief instigators of the crime were dining. All

he said was "*È fatto!*" (It is done!), but these words were hailed with joy and Alfano offered him a glass of sparkling wine. De Gennaro then quickly withdrew, and, joining Corrado Sortino, Antonio Cerrato, and Nicola Morra, who were waiting for him, hired a cab and rushed to Naples to execute the second murder. Upon arriving in the city, they were met by Ferdinando di Matteo, a porter and Head of the Society of San Giovanni a Teduccio (a Vesuvian suburb), who supplied Sortino with a false beard as a disguise. Thereupon Sortino, with a fresh companion, Giuseppe Salvi (called Peppino 'O Curto), proceeded at once to the Cuocolo house in Via Nardones, and opened the door noiselessly with the latch-key he had previously secured. Maria Cutinelli was about to retire for the night when she was seized by the assassins and stabbed fourteen times before she could utter a cry. Sortino then washed his hands, and he and Salvi ransacked the house, taking with them all the valuables they could lay hands on and leaving all the jewel-cases open and well in view, so that it should appear that theft had been the cause of the murder of the wife, while the husband had been killed in a fight. They thus hoped to create the impression that there had been no connection between the two murders.

The assassins then quietly left the house and joined Ferdinando di Matteo, giving him the booty, which he was to sell, and subsequently repaired to the house of Maria Stendardo, whose house was a general meeting-place of Camorrist, and who is the only woman prisoner at the Viterbo trial.

After the double murder had been discovered the police received an anonymous letter informing them of the dinner-party that had taken place on the previous evening at the Mimì a Mare tavern, in consequence of which Erricone, his brother Ciro, Rapi, Ibello, and Iacovitti were arrested on June 10 on a charge of murder.

A few days later Don Ciro Vittozzi, a priest, who has been called "the Confessor and the Guardian Angel of the Camorra," godfather of Erricone, and a man having great popular influence, went to the examining magistrate who had

ordered the arrest of Alfano and his fellow-diners, and, making use of his influence as chaplain of the famous Naples Cemetery and of his priestly character, confided to the magistrate that Alfano and the other men arrested were not the murderers, that he had learned in confession who the real culprits were, but that he could not reveal what had been told him under the seal of the confessional. If the magistrate, however, would interrogate a certain well-known police spy, he would be told more about the matter. Following a talk with the spy the arrest was ordered of Tommaso de Angelis and Gaetano Amodeo as the real murderers of the Cuocolos, and on July 17—that is to say, about five weeks after their arrest—the men who had been at the Mimì a Mare banquet were released.

De Angelis and Amodeo, however, were able so clearly to prove their innocence that it became evident the police had been duped, and the general indignation and public feeling in Naples and in Italy at large was so strong that the King ordered a thorough investigation to discover the culprits. To Captain Carlo Fabbroni, a brave officer of the Carabineers (the military police force) and a man of extraordinary tact and energy, joined to the greatest integrity, was intrusted the task of fully investigating the case. One of his lieutenants disguised himself as a Sardinian brigand, and, in the character of an aspirant to enter the ranks of the Camorra, won the confidence of Gennaro Abbatemaggio, the well-known Camorrist, who was possessed of the Camorra's innermost secrets. By showing himself a devoted friend of Abbatemaggio, even after the latter was arrested for burglary and condemned to a term of thirteen years' imprisonment (which he is now serving), the detective finally obtained what purported to be a full revelation of the circumstances of the murder as Abbatemaggio had learned them from Antonio Cerrato, one of the actual murderers. Later, when Abbatemaggio discovered that his friend the aspiring Camorrist was a Carabineer, he resigned himself to his rôle of spy, completing the story which he had told with many added details.

Captain Fabbroni, in his deposition given on the 11th of this month at the

trial at Viterbo, has declared that Abbatemaggio (now called by his former associates "*Gennarino 'o 'nfame*"—Gennarino the infamous) has already been sentenced to death by the Society and that he will have small chance of avoiding its execution when his term of imprisonment shall have expired.

In consequence of Abbatemaggio's revelations sixty orders of arrest were sent forth in 1907, and several of the culprits fled. Rapi escaped to Paris; Erricone, after having been concealed for a few weeks near Naples, fled to New York under an assumed name and with a forged passport, where he was finally discovered, together with other Camorristi, by Police Lieutenant Petrosino, who brought about his deportation to Havre. There, by arrangement between the Italian and French Governments, he was arrested. Rapi was seized on the 25th of July, 1908, on a train between Rome and Naples, by Marshal Capezzuti.

The trial is now taking place at Viterbo,

fifty-two miles from Rome, in what was once the Church of St. Francis. The prisoners are locked away in the penitentiary of Santa Maria di Gradi, which until 1870 was a Dominican monastery, founded in the thirteenth century.

The trial began on March 11 of the present year, and will probably last many months. Over six hundred witnesses have to be heard. Thirty-two of the prisoners occupy a large cage in the center of the court-room, while Abbatemaggio has a small cage to himself. The woman, Maria Stendardo, and the priest, Vittozzi, who suffers from angina pectoris, are the only two prisoners who are allowed to sit outside the cage.

The following critical study of the Camorra is written by Ernesto Serao, who is a well-known Neapolitan novelist and magazine writer. He has devoted many years of his life to a close study of this criminal association, and enjoys in Italy the reputation of having a profound knowledge of the entire subject.

THE exciting events which followed the murder, in 1906, of the famous Camorrist Gennaro Cuocolo, and of his wife, Maria Cutinelli, nicknamed '*a Surrentina*', suddenly stirred the muddy bottom of the lowest stratum in Naples and brought to the surface men who concealed themselves in the dark, bent upon the slow, secret, and continuous work of rodents of the subsoil, and who were almost unknown to the majority of its citizens.

The special characteristics and the nefarious reputations of the victims of this horrible tragedy, which is arousing such interest in the Viterbo trial, clearly pointed from the first to the conclusion that the crime was a vendetta of the Camorra, and since then the name and doings of this criminal society have been in the forefront not only in Naples but throughout Italy and abroad.

All Italians know that the Camorra thrives and will ever thrive in Naples so long as the profoundly depressed conditions of economic and intellectual poverty subsist, but they and the world at large will never be able to understand how, in spite of the high degree of civilization of

our modern times, the Camorra can easily commit daring robberies, assaults, atrocious murders, and other excesses of inconceivable ferocity, and still have the almost complete certainty of being left systematically unpunished, relying partly on its members' secrecy, which is the very gospel of this criminal association, partly on the weakness of public officials.

Those who do not know the intricate underlying structure which sustains the whole organization live in the illusion that the isolation of two or three scores of Camorristi is an effective way of getting rid of the whole hateful thing. Unfortunately, it is not so. Cancerous growths are not eliminated by removing only the superficial strata of infected cells, for the same affection will soon reappear with the identical disquieting symptoms, unless we remove the whole of the infected tissues down to the roots.

The Cuocolo affair will lower for a time the alarming percentage of delinquency in Naples, it will keep the public and the police awake for a while, but later on the evil will again spread over the city like a most intricate net, and the social gangrene will form anew with increased virulence.

For every hundred Camorristas that are caught there are other thousands who will come to the front. As happens on the morrow of a deadly battle where the *état majeur* has been dispersed by the shrapnel, the cadets are promoted in masses to the higher ranks; and the Camorra's cadets are the *guagliune 'e mala vita* (the *picciuotte 'e sgarro*), etc., who, bolder than ever, are eager to excel their leaders. This is why, as soon as the panic immediately following a murder and a raid by the police has subsided, we notice, almost invariably, a sudden recrudescence of crime; this is the best opportunity for the neophytes to give proof of their pluck and daring, and they are eager to seize it and make the most of it.

If the Camorra did not have at its disposal powerful and insidious means of attack and defense, it would not be the most dreaded criminal organization of modern times. A glance at the numerous and astonishing successes which shrewd detectives and able policemen have registered in their constant struggle with it will convince us that it is a many-headed hydra they have to fight, which cannot and will not be slain by a single decapitation.

No judicial trial, therefore, no matter how widely proclaimed, no exemplary punishment, will ever end the Camorra. While, at the time of the Cuocolo murder and the gigantic raid that followed it, it seemed as if this Society had received its death-blow and was forever broken up and annihilated, only three months later three most atrocious murders were perpetrated in full daylight in Naples, and in connection with one of these crimes the victim, a Camorrist, taken to a hospital, his chest torn open by mortal wounds, refused, in submission to the rule of silence imposed on the members of the Society, to disclose the name of his assailant.

ORGANIZED CAMORRA IN THE STATE PRISONS

Nor less remarkable is the Camorra's policy of penetrating into the prisons. It is a known fact that the prison authorities, in spite of their efforts, have been unable to repress the smuggling of arms. The many careful inspections do not prevent, even within the prison walls, the ritual Camorristic baptism by blood, and when

ever *honor* is at stake, the pointed steel or wooden weapons are suddenly drawn for the fight. In 1905, in the Pozzuoli penitentiary, the honor of the Neapolitan Camorristas and Sicilian Mafiosi being at stake, a most deadly challenge was given and, like a new *Disfida di Barletta*, twelve Neapolitan champions were chosen to fight twelve Sicilians, representatives respectively of those two regions of Italy. In the ensuing combat two Sicilians rolled dead upon the floor and three Neapolitans were mortally wounded. It was necessary for soldiers to pull down the roof of the room and point their guns against the strugglers in order to pacify those wild beasts.

The prisons are one of the chief fields of Camorristic extortion, either of money from the well-to-do prisoner to provide wine, tobacco, or fruit, or of personal slavery in the case of a member in reduced circumstances. The prisons being divided into sections, each section chooses a provisional chief, who rules over the whole section through orders which he transmits by fellow-prisoners with special signs, conventional refrains, or scrawled messages smuggled in bread or otherwise. Among the illiterates there is always some one who knows how to scribble a few words, and he is called the *cuntaiuolo*—the man who counts—and is the secretary and treasurer; so that by the help of these learned men the communications are made easier and are made with marvelous speed, and the *sbruffo*—right of Camorra—proportionate to the potentiality of each tribute-payer, is technically organized and wonderfully disciplined even in the prisons under the watchful eyes of the jailers. The very first "right of Camorra" extorted from the newcomer is a *soldo* (cent) for the alms-box, the proceeds of which are entirely devoted to the purchase of oil for the lamp that day and night is kept devoutly burning before the pictures of the Blessed Virgin, Our Lady of Sorrows, St. Anne, or St. Vincent, who constitute the stars of the Camorristic paradise, so that they may grant them *their protection*!

PECULIAR RELIGION OF THE CAMORRISTS

Worthy of note is the important part played by the Camorra at all the popular

Neapolitan festivals, especially those of a religious character, as the Camorristi are outwardly very devout; and in May and September, when all sections of the lower classes go to Montevergine to honor the Virgin at a sanctuary built on a hill near Nola, the Camorra is fully represented. The Camorristi go there in their best attire, their women in gorgeous silk dresses, loaded with gold pendants and all the precious ornaments they possess. The men on these occasions all wear suits of a uniform light gray and drive two-wheeled cabriolets drawn by swift and fiery horses, lashed to a terrific pace.

The going and coming from Montevergine, the holiday-making there, and the ritual stop on the return journey at Nola—the citadel of the Camorra in Terra di Lavoro—take a full week, and are memorable for fights due to drunkenness, to jealousy of women, but chiefly to business jealousy. The Camorristi who have personal grievances to satisfy are only too happy to meet on these enchanting and sunny roads, made even more joyful by hundreds of noisy popular coaches and cabriolets with horses literally covered with silvery bells; and there, alleging any small pretext that may appear suitable at the moment, they come to the *recisione*—decision—by the knife or firearm.

The police take, of course, very vigorous measures to prevent the concealment of deadly weapons. Those among the Camorristi who are under police surveillance are followed by policemen in plain clothes and, when deemed necessary, thoroughly searched. But all in vain; whenever a quarrel arises, all the Camorristi are found to be abundantly supplied with revolvers and knives that had previously been hidden away by the basketful in places known only to them.

CAMORRISTIC WEAPONS AND THEIR SPECIAL TECHNICAL NAMES

There are three kinds of knife. The *settesoldi* is a long blade that is used to make a permanent scar on the face; this weapon, however, is also used in light duels among Camorristi. Next to this comes *'o zumpafuosso*, which is the official weapon for the *zumpata* (jumping duel): It is a deadly weapon, is used for serious duels, and has a wide, flat, and very pointed

blade. The third kind of knife, the *triangolo*—triangular dagger—used only for treacherous murders, has almost fallen into disuse among the militant Camorristi, along with another knife called *sfarziglia*, formerly much dreaded in deadly duels. The razor is used only by the *sfregiatori*—scar-makers—but these low-class criminals are not officially recognized by the Camorra as associates. When these *sfregiatori* cannot get hold of a proper scarring weapon, they use with great efficiency a two-centime piece, the edge of which by patient work they make almost as sharp as a razor. If the *sfregiatore* wishes to inflict great pain besides the scar on the face, the razor blade or the edge of the coin is worked into a kind of saw blade. But the *sfregio* is reckoned as a very low vendetta. The man who wishes to impress a permanent mark of his hatred on the face of an enemy very seldom acts himself. If he is a Camorrist, he intrusts the whole thing to an aspiring Camorrist, who, honored by such proof of esteem, will be only too eager to do his best. If he is outside the Society, he speaks of his grievance and intended vengeance to a Camorrist and agrees with him upon the price, for instance, one hundred lire (twenty dollars).

From this moment the Camorrist takes the whole responsibility of the execution of the criminal pact upon himself, but he appoints a couple of professional *sfregiatori*, one to act as *palo* and the other to strike the blow.

THE *PALI* (WATCHERS) IN THE CUOCOLO MURDER

In all sanguinary crimes, as well as in those directed against property, the *palo* is the man who watches vigilantly to prevent police surprises during the material execution of the crime and therefore warns his companions of the approach of any policeman, detective, or any one else who could disturb the operations. If the executor of the crime has been discovered and is being pursued, the *palo's* business is to threaten the pursuer or cause him to stumble or, anyhow, divert the attention of the onlooker or passer-by from the actual culprit. As is to be expected, the *palo*, owing to the delicate and dangerous nature of his mission, is always

well provided with formidable weapons. Any approaching danger to the executor of the crime is announced by singing some sweet popular refrain or by whistling. One of the best-known modulations used by the *pali* is the one on the traditional verse, "*Oi ne', trasettenne ca chiove!*" (Oh, lassie, go in, for it rains!), which to the initiate spells, "Take care, danger is near."

There may also be more than one *palo*; in fact, after the judiciary reconstruction of the Cuocolo murder on the solitary seashore of Calastro at Torre del Greco, it is a known fact that on that terrible night of June, 1906, there were no less than ten *pali* on watch during the execution of the atrocious deed. The butchery was quick and silent; four men, after having treacherously stabbed in the back the man who had been sentenced to death by the Camorra Tribunal, ended him with desperate blows in the still night. Don Gennaro Cuocolo, the famous *basista*, was strong and vigorous, and, had he guessed the atrocious design of his comrades, who had drawn him there under the pretext of preparing with him the plans for a big burglary, would not have let himself be so easily butchered. He belonged to a rich industrial family and, being tall and of fine, gentlemanly appearance, dressing with taste and carrying himself like a *grand seigneur*, was, on account of these exterior qualities, of capital importance to the Camorra. But he had got into the habit of taking too often for himself the lion's share of the profits, and this made him so fiercely hated that his death sentence was pronounced under the pretext of *'nfamità*—infamy, denunciation—or the betrayal of the Society's secrets.

The prosecution assumes that this sentence was pronounced among others at the request of Gennaro de Marinis, 'O Mandriere, now in the Viterbo prison, as Cuocolo and de Marinis were bitter enemies and frightfully jealous of one another on account of women and of the division of booty proceeding from burglaries.

The *'nfamità* is the premeditated treachery directed against the material interests of the Camorra by exposing it, through denunciations, to grave dangers from the law.

A death sentence is executed under the responsibility of the chiefs by faithful Camorristas, and, when necessary, with the help of ambitious and skillful young lads who either are under police surveillance or have been previously implicated in brutal murders. As a reward for the help they give in the execution of a sentence, these neophytes become *ipso facto* effective Camorristas and are therefore enabled to share in the social profits.

The leaders of the Camorra do not participate personally in a murder: It has been ascertained that at Torre del Greco, while Gennaro Cuocolo was being murdered, the leaders of the Camorra of Vicaria, who had brought about the death sentence of the faithless and overbearing *basista*, were gayly banqueting in the picturesque tavern of Mimì a Mare, at only a stone's throw from the theater of the horrible tragedy, with Erricone, the head of the Society and chief enemy of Cuocolo, his women folk and friends, while secret messages, accompanied by whistling and conventional popular songs from the watchers (*pali*), were exchanged between the joyful banqueters and the material executors of the crime, who, encouraged by their first success in Contrada Calastro at Torre del Greco, hurried on to Naples and, obtaining access to Cuocolo's house with the latch-key taken from his dead body, perpetrated the second murder by stabbing, before she could utter a single cry, his wife, Maria Cutinelli, whose suppression as keeper of the *basista's* innermost secrets in connection with the Society became now more than ever imperative.

ORIGIN, EVOLUTION, AND TRANSMIGRATION OF THE CAMORRA FROM SPAIN TO SOUTHERN ITALY AND THE BOURBON RÉGIME, BRANDED BY WILLIAM E. GLADSTONE AS THE "NEGATION OF GOD"

Camorra comes from Kamora—contestation. The word that gave its name to the formidable and long-established cryptogamous plant of Neapolitan life is a Castilian neologism, imported into Naples through the Spanish domination.

If we think of the Iberian Peninsula, that country of bristly sierras and deep valleys arranged in the shape of a saw, full of precipices, and therefore very

rich in natural hiding-places—if we consider the peculiar physical features of these regions, we can easily understand how they afforded the best opportunities for the thriving of the *gamuri* (Spanish brigands of the Sierras), baneful forerunners and ancestors of the dreaded Neapolitan Camorristi. The *gamuri* had their nests on those peaks, along with the falcons of those savage mountains, and mastered the roads, the lanes, and the deepest valleys. Not a passer-by nor a vehicle escaped their watchful eye and their fierce claws, so that traveling or going from one place to another on business was impossible for any one without sharing with the ferocious watchers of the Sierras either the money he had with him or the profits of the business that had taken him on his journey. It was therefore necessary to come to terms with the brigands; so much so, that in time a regular tariff of Camorra dues was agreed upon with the laborers, the shepherds, the miners, etc., for the passage of the sheep, of the products of the forests, etc., and with the mail-coaches for the passage of the travelers, according to their social importance and standing.

The “right of Camorra” for the passage of a grandee of Spain was accordingly very high, while it was less for a cadet, for an official of the Government or a military man who traveled without an armed escort. All these dues were reasonably and proportionately reduced if the season had been bad, if there had been drought or hail or any other calamity. These Camorristic bands had each power and jurisdiction within its own province, and some of them, as the Society of Sierra Leone, Sierra Nevada, Sierra Castilla, were so powerful as to frighten even the royal armies.

The Iberian bad seed found a very fertile soil in the corrupt Kingdom of the Two Sicilies, and this abominable vegetation, with the vigor of a tropical flora, spread its roots through the muddy subsoil, powerfully fostered by the misgovernment and pusillanimity of the men then in power.

“Be strong, be implacable, speak little, religiously keeping secret even to yourself whatever you do, and you will be an invincible Camorrist and will accumulate riches and honors.”

Whenever there was a difference of opinion upon the division of something, the Camorrist intervened and pronounced his decision: so much to the one, so much to the other—the remainder, the best share, of course—belongs to the judge by “right of Camorra.”

The community, according to Camorristic ideas, was grouped into two great classes—that is to say, those who must command by brute force and dread struck into the hearts of the people by an association that wrought its vendettas secretly, and those who must obey, and therefore give to the former a part of whatever they get, under pain of the loss of everything and often of their very life.

In times of corruption of the directing and oppressing powers, when brute force, arrogance, and solidarity had a powerful play, it was natural that the State, which then represented only a systematical mechanism for absorbing the products of every individuality, should side with the Camorra.

In the Italian offspring of the Iberian Camorra in Naples and Sicily the Spanish organization of brigandage, although transformed in its outward characteristics by the differences of country and atmosphere, has kept intact the innermost nature of its baneful existence and the general features of its complex organization, of its suspicious hierarchy, severely disciplined and exaggeratedly formalist. In the Naples Camorra, as in the Spanish brigandage, the essence and programme of the Society is organized extortion by means of intimidation and the brute force of the stronger, who, if denounced to justice, far from being discouraged, finds himself supported by the whole association, that, mysteriously, in the dark, strikes the culprit and avenges the offense in the name of the “Honorable Society.” The most common form of extortion is imposition on the weak, in many cases fixed by a rigid proportional system or imposition on the proceeds of crime. This second form of extortion, in transmigrating from Spain to the shores of the Tyrrhenian Sea, has undergone an important and disgusting degeneration. In Spain organized brigandage had frequent flashes of generosity, a kind of flavor of chivalry and righteousness in dishonesty, and there is

a complete popular literature, which extols with simple form in little songs and picturesque legends the generous deeds of the strange *hidalgos* of the forests, of the adventurous knights of the *Garduna*, mentioned by Cervantes in "Rinconeto y Cortadillo."

Very different from their Andalusian ancestors are their present degenerate descendants. The modern Honorable Society draws its income chiefly from theft, from the exploitation of women, from organized raids on gambling-houses, from usury extorted from rich young men who have been purposely led astray, etc.

The Camorra has become more civilized, leaving its old features of chivalry and brigandage in the mountainous retreats where it had its origin, alongside of the eagle's nest, proclaiming a hymn of freedom to mankind. The vertebræ of the monstrous association have become softer, its organs have been corrupted and poisoned, so that the monster, now made more pliable and also more cowardly, is better adapted to penetrate in the subsoil, spread its tentacles and find there new accommodation for its tastes.

Under the Bourbons, the organization was tolerated and was eventually asked to extend its help to the Government, and in the times of Cardinal Ruffo the Camorra was the *état majeur* of the reactionary bands. In the times of del Carretto it was the political ally of the Government and of the police, and whenever the skill of the police officials was impotent, the Camorra was called in, and always with success. We can easily explain to ourselves how this degrading state of affairs made men like William E. Gladstone and Luigi Settembrini indignant and caused their vigorous double protest in England and in Italy, branding before the civilized world the whole system as the "negation of God." Yet this horrible alliance of the State with the worst class of criminals did not surprise the average Neapolitan, who could well understand how the Camorra was an institution compatible, and for many reasons necessary, to the existence of that kind of government and of the citizens.

There was a time when it was a great boast for the corrupt, idle, overbearing Neapolitan to be known as a *guaglione 'e*

mala vita (a cadet in the Camorra). It was the greatest honor for any one with pluck and courage, so much so that the association was called the "Honorable Society" (*annurata suggità*). "Honor" for its members consists in being feared, in being able to impose the weight of one's own idleness on timid workers, in declaring open war on society. The knife is the conquering sword of their highest honorable achievements, the prisons are the Areopagus of these knights of crime!

The very young candidates to the Camorra are called *palatini*—palatines—in which name is fully revealed the candid tendency of their hearts to heroism. To resemble in courage and valor the Palatines of France, as they see them every evening at the popular puppet shows, is their greatest dream. A good *zumpata*, or an artistic duel with the knife, is always an accomplishment which may be crowned by great success in the noble career. A daring challenge brought to a man who has a reputation for great bravery may cause the immediate promotion of a simple aspirant to an eminent degree in the Camorristic hierarchy or the jumping of many intermediate stages to the associate who is only at the first steps of his career.

THE CAMORRA'S CODE OF LAWS—SCIENTIFIC HIERARCHY—THE FAMOUS HEROES OF THE KNIFE

The Camorra, like all other secret societies, has a code of laws, a statute regulating the relations between the various members according to their rank, and the rites of investiture.

There is a *capo 'ntrine*—a sectional head—and a *capo in testa*, or head-in-chief of the Camorra, a kind of president of the confederation of all the twelve sections into which Naples is divided and which are presided over by the *capi 'ntrini*. In former times the *capo in testa* had powerful authority and was a lifetime sovereign of the Honorable Society, any ambitious pretender to the highest honor being put immediately to death; nor did the secret of his suppression ever come out of his bloody tomb. A sovereign of this kind was Tore 'e Criscienzo, one of the most famous types of Supreme Head the Camorra ever had.

Real Camorrists before 1860 disdained

the use of firearms, as old sailors did steam-power in the times when it was beginning its fight against the classical, daring, and complicated field of the sail. True courage is not tested by such weapons, which often strike the innocent, the casual passer-by, a woman, a child leaning out of a window. True courage lies in the dramatic, light *zumpata*, full of technical preparation, of shrewdness, of skill; it requires always great firmness and men of pluck, who must with a serene eye face and master real dangers. Papele Caiazzo, the dread of Terra di Lavoro, Raffaele o' Puzzaro, a young lad, and Pasquale Annunziata are by far the most famous knife-handlers the Camorra can boast of. Raffaele o' Puzzaro was assassinated in 1869 in the prison of San Francesco in Naples by the well-known Camorrist Raffaele Marranzino with a dagger made from a splinter of wood, taken from a bed-board and patiently worked into a deadly point, and as at the time, on account of the birth of the Italian Crown Prince (the present King Victor Emmanuel III), there was a general amnesty, from the worst Neapolitan prisons poured forth bands of criminals, who, in deep mourning for the death of their chief, went in sorrowful pilgrimage to the Naples Cemetery to deck with all the flowers the Neapolitan gardens could supply the grave recently closed where the Puzzaro lay assassinated.

Another famous murder perpetrated about twenty-five years ago was that of Pasquino, the handsome young Camorrist who boasted of bewitching all women. This murder has always remained unpunished by express wish of the victim, who, although dying fully conscious, would not say one word which could give the police any clue as to the murderers. The *omertà* imposed silence upon him.

THE OMERTÀ AND ITS FAR-REACHING POWER—THE CAMORRA TRIBUNALS: HIGH AND LOW JUDICATURE

Omertà—humility—is of Sicilian origin, and means the passive submission of all the members of the Camorra to the supreme will of their superiors; to the hierarchy, and to the internal law of not revealing to any one, not even to one's most intimate friends, brothers, mother, or wife, the moves, enterprises, and engage-

ments of the Society, while by the *frieno*—restraint—the most severe discipline is kept in the rank and file of the Camorra. In fact, by its influence the most turbulent elements are kept in strict order, in its name the social profits are proportionately divided and peace, tranquillity, personal safety and the very life of its members is tied to the existence of the whole association.

Among the social oaths dictated by the *frieno*, by far the foremost in importance is the *omertà*, the most solemn oath never to denounce, not even at one's death-bed, any wrong suffered through a fellow-associate, never to reveal one's own murderer, never to have recourse to the aid of the law for any reason whatsoever, but to avenge the offense with one's own hands, if possible, after having first laid the complaint before the natural judges or the Camorra Tribunal. Whoever transgresses this all-important rule loses his right to have recourse to the Social Tribunal, which must decide as to the punishment.

The Tribunal is manifold and there is a high and a low judicature. The meeting of the judges may take place anywhere; either in the towns to condemn Camorrists who are free, or in the prisons to judge imprisoned associates, or in the penal colonies of Procida, Ventotene, Nisita, Santo Stefano, Pantellaria, Lampedusa, etc., where many Camorrists are segregated.

Even the convicts condemned to cellular seclusion, who cannot communicate with their companions, must submit to the decisions of the local Camorra Tribunal, which are made known to them either through the fellow-convict whose duty it is to clean out the cells or through whistling songs, conventional noises, or by a special tapping upon the partitions, transmitted scrupulously from one to the other, even through numerous cells, until they reach the ear of the member for whom they are meant—a wonderful wireless telegraphy, based on a kind of Morse alphabet, which even the illiterates rapidly learn, completed by a whole series of accompanying conventional signs in order to form phrases, groups of phrases, etc.

The low judicature Tribunal is com-

posed of three members, presided over by the Camorrist of highest rank among them, and deals with cases implying only a small penalty.

The high judicature Tribunal is constituted of twelve high-rank Camorrists only, presided over by a *capo in testa*, and it deals with cases implying an attempt against the safety of the Society, the betrayal of the secrets of the association, denunciations, habitual theft from the social funds, etc., all punishable by death, and it appoints the executioner or executioners.

In the classical period, so to speak, the Camorra had a very limited membership and formed a kind of aristocracy among criminals, composed of thoroughly trained Camorrists, around whom, incidentally to the Camorra, worked in the dark an

immense number of satellites as spies, informers, middlemen, threateners, stabbers, etc., all of whom were pushed on in their evil work by the distant hope of being some time enrolled among the effective, regular Camorrists, thus inciting them to iniquitous emulation and deeds of daring ferocity.

The high-class Camorrist despises cowardly and vulgar crimes. He does not steal, does not commit extortions, but causes others to steal, to extort, so long as he gets the *sbruffo*—percentage due to him as "right of Camorra." Otherwise he tries to prevent the theft or extortion and denounces the culprit—that is to say, the man who has refused him the *sbruffo*—who is punished in various ways, extending from the admonition or *sfregio*—face scar—to death sentence.

(To be concluded next week)

A METHODIST MINISTER'S VIEW OF MORMONISM¹

BY FREDERICK VINING FISHER

PASTOR FIRST METHODIST EPISCOPAL CHURCH, OGDEN, UTAH

FOR the last few months the magazines have been gravely attacking Utah in articles which range from the dignified to the disreputable. Feeling that Utah deserves some fair play at the hands of the press, I take the liberty to write you and ask for a brief hearing in the interests of justice. Coming to Utah to the pastorate of a leading Gentile church of this city, coming with a personal knowledge of conditions twenty years ago, now, after some months of personal contact with that Church and its leaders and with conditions in Utah, I have come to some conclusions, and I feel I am at least in as much a position to speak as magazine writers who have spent from two days to a month in the State seeking material to prove a predetermined prejudice.

To understand Mormonism one must remember clearly three things: First, that

it is a deeply religious body—an evangelical Protestant Church, if the test of the Federal Council of Churches be a true test. Born in an age of religious bigotry and crude theology and exiled across a wilderness, it has kept these relics longer than some of the rest of us, but, despite these facts, which linger longer in its books and out-of-way towns than in real life, it is to-day a Church of half a million praying, Bible-reading, law-abiding, thrifty, God-fearing men and women. America has no more strong, genuine, devoted Christians than some of the First Presidency, apostles, and leaders of the Mormon Church.

Second, the Mormon Church was born of some of the best blood of New England and the Middle West of early days. The men and women of Utah are the proud kinsfolk of the heroes of the Revolution. Her later sons and daughters are from the same sturdy Scotch, English, and Teutonic stock which has made America.

¹ Editorial comment will be found on another page.—THE EDITORS.

Utah to-day is a distinctly American State.

Third, the Mormon people are not peasants or illiterate. Some of their forefathers may have been, but they are not. Their leaders are graduates of Harvard, Cornell, Michigan, or German universities, and some of their young men lead the world to-day in scholarship. Utah has a strong public school and university system; education and music are her pride. She has over five thousand college and university students.

The chief charges against the Mormons have been polygamy, deception, bigotry, and the seeking of political power.

Polygamy is dead. At the Conference just closed in Salt Lake City, President J. F. Smith said:

Plural marriages have ceased in the Church. There is no man who is authorized to perform a plural marriage. No man or woman has the authority to have this ceremony performed for them. We have been doing all in our power to stop this. We have been doing all we can to trace the men who are performing these ceremonies. It is hard to locate them, but when we do find them, we will deal with them.

With respect to the idea proposed by some to induce the Congress of the United States to amend the Constitution so as to give the Federal Government the authority to regulate plural marriage, so far as I am concerned, I have no objection whatever to such an amendment. Neither has any other Latter-Day Saint. Let the States petition the Nation to regulate the whole subject of marriage in the United States, and it will be a godsend to the people everywhere.

"Goodwin's Weekly," of Salt Lake City, a noted opponent of Mormonism, acknowledges that this statement is just and sincere. That is a fair putting of the whole case, despite some current articles to the contrary. It is a dead issue in Utah. More than that, polygamy to most of the Mormon people, practiced as religious duty, was not sensual and was infinitely better than tandem polygamy in the East. The young men of the Mormon Church are clean young men, clear-eyed, brainy, and manly. The records of the half-million-dollar Deseret Gymnasium of the Mormon Church in Salt Lake City show that of the hundreds of young men examined there there is yet to be found one tainted with unclean disease—a record unparalleled in most American cities.

Whatever of deception the feuds and bitterness of years gone by, it is a criminal act to charge the stalwart Christian men of Utah with being a race of deceivers. No man who works side by side with them in the fight for temperance, clean cities, and the boyhood of Utah, as I do, for one moment believes any such charge.

To-day Mormonism eagerly welcomes the best ideas and aids which the age can furnish to uplift humanity. Her Sunday-schools are up to date, her great Deseret Gymnasium, at Salt Lake City, is the peer of any west of Chicago. She is shoulder to shoulder with us in the work for boys, and is leading in the great fight to wipe out the saloons in Utah, and lately, in common with the English-speaking world, she celebrated the anniversary of the King James Version of the English Bible.

As to bigotry, no doubt it exists wherever there is isolation, but even then it is no worse than that of all our ancestors. In the light of common friendship and service together for common good it dies in Utah, as it dies anywhere. It is true that Mormons are in politics, for in a State overwhelmingly peopled with folks of a common religious body that would be inevitable. It is true that for very self-protection in the past they had to go into politics, but the charges that they aim at National supremacy and threaten the life of the Republic are about as real as England's dread of Germany and America's fear of the little Empire of the Pacific.

True it is that Mormonism dreams of a world-wide Christianity, bound together in a great restored Church, the old mediæval dream. Others have dreamed the same; it was no sin for them, nor is it for Mormons. They will all come some day to see, as we see, that the bond of the future Christianity will not be a Church, but the Christ; not a visible Temple, but an invisible Brotherhood. Until then we can afford to wait and be brothers in the common work for God and man.

The statements circulated in England causing the riots and agitation there at this time are refuted by facts here and seem absurd to one in Utah. President Smith has cabled the British Government: "Charges absolutely and totally false. Polygamy is forbidden by Mormon Church as well as by Utah laws." Again, at the

late eighty-first Annual Conference of the Church, President Smith said, in giving the yearly statistics, that, besides the religious ceremonies of marriage celebrated in the temples, that there had been eleven hundred civil marriages among their people. The Salt Lake "Tribune" represented him as saying: "Eleven hundred marriages were contracted last year not in accordance with the law of God. As announced twice and again, plural marriages have ceased in this Church." This statement, copied in the Los Angeles "Examiner," was headed "Eleven Hundred

Polygamous Marriages in a Year," and so has gone broadcast over the continent.

What Utah needs to-day is not a fight on Mormonism, but a common fight of Mormon and Methodist, Protestant and Catholic, on sin; not bitterness, but brotherhood; not missionaries to convert Mormons, but missionaries to save thousands of American boys adrift on our city streets; not a chasm between Gentile and Mormon, but a union of the strongest leaders of both types of Christianity to build between these mountains the best kind of Christianity on earth.

THE FOUNDATIONS OF THE NINETEENTH CENTURY¹

BY THEODORE ROOSEVELT AND LYMAN ABBOTT

Mr. H. S. Chamberlain's work on "The Foundations of the Nineteenth Century" was taken simultaneously by Theodore Roosevelt and Lyman Abbott for reading; and each wrote, without previous consultation, his views of the book. It so happened that Mr. Roosevelt treated the book in its general aspects; Dr. Abbott took a single phase of the work—its treatment of the Jewish people. We publish here these two entirely independent opinions, which repeat each other only in the first few opening sentences.—THE EDITORS.

THIS is a noteworthy book in more ways than one. It is written by an Englishman who has been educated on the Continent, and has lived there until he is much more German than English. Previously he had written a book in French, while this particular book was written in German, and has only recently been translated into English. Adequately to review the book, or rather, to write an adequate essay suggested by it, would need, not the space that can be given in The Outlook, but the space that would have been taken by an old-time Quarterly or Edinburgh Reviewer a century or four-score years ago. I have called the book "noteworthy," and this it certainly is. It ranks with Buckle's "History of Civilization," and still more with Gobineau's "Inégalité des Races Humaines," for its

brilliance and suggestiveness, and also for its startling inaccuracies and lack of judgment. A witty English critic once remarked of Mitford that he had all the qualifications of a historian—violent partiality and extreme wrath. Mr. Chamberlain certainly possesses these qualifications in excess, and, combined with a queer vein of the erratic in his temperament, they almost completely offset the value of his extraordinary erudition, extending into widely varied fields, and of his occasionally really brilliant inspiration. He is, however, always entertaining; which is of itself no mean merit, in view of the fact that most serious writers seem unable to regard themselves as serious unless they are also dull.

Mr. Chamberlain's thesis is that the nineteenth century, and therefore the twentieth and all future centuries, depend for everything in them worth mentioning and preserving upon the Teutonic branch of the Aryan race. He holds that there

¹The Foundations of the Nineteenth Century. By Houston Stewart Chamberlain. A translation from the German by John Lees. With an Introduction by Lord Redesdale. In two volumes. The John Lane Company, New York City.

is no such thing as a general progress of mankind, that progress is only for those whom he calls the Teutons, and that when they mix with or are intruded upon by alien and, as he regards them, lower races, the result is fatal. Much that he says regarding the prevalent loose and sloppy talk about the general progress of humanity, the equality and identity of races, and the like, is not only perfectly true, but is emphatically worth considering by a generation accustomed, as its forefathers for the preceding generations were accustomed, to accept as true and useful thoroughly pernicious doctrines taught by well-meaning and feeble-minded sentimentalists; but Mr. Chamberlain himself is quite as fantastic an extremist as any of those whom he derides, and an extremist whose doctrines are based upon foolish hatred is even more unlovely than an extremist whose doctrines are based upon foolish benevolence. Mr. Chamberlain's hatreds cover a wide gamut. They include Jews, Darwinists, the Roman Catholic Church, the people of southern Europe, Peruvians, Semites, and an odd variety of literary men and historians.¹ To this sufficiently incongruous collection of antipathies he adds a much smaller selection of violent attachments, ranging from imaginary primitive Teutons and Aryans to Immanuel Kant, and Indian theology, metaphysics, and philosophy—he draws sharp distinctions between all three, and I merely use them to indicate his admiration for the Indian habit of thought, an admiration which goes hand in hand with and accentuates his violent hatred for what most sane people regard as the far nobler thought contained, for instance, in the Old Testament. He continually contradicts himself, or at least uses words in such diametrically opposite senses as to convey the effect of contradiction; and so it would be possible to choose phrases of his which contradict what is here said; but I think that I give a correct impression of his teaching as a whole.

As he touches lightly on an infinitely varied range of subjects, it would be

possible to choose almost at random passages to justify what is said above. Take, for instance, his dogmatic assertions concerning faith and works. He frantically condemns the doctrine of salvation by works, and frantically exalts the doctrine of salvation by faith. Much that he says about both doctrines must be taken in so mystical and involved a sense that it contains little real meaning to ordinary men. Yet he is also capable of expressing, on this very subject, noble thought in a lofty manner. In one of his sudden lapses into brilliant sanity he emphasizes the fact that St. Francis of Assisi was faith incorporate, and yet the special apostle of good works; and that Martin Luther, the advocate of redemption by faith, consecrated his life and revealed to others the secret of good works—"free works done only to please God, not for the sake of piety."

Unfortunately, these brilliant lapses into sanity are fixed in a matrix of fairly bedlamite passion and non-sanity. Mr. Chamberlain jeers with reason at the Roman Curia because until 1822 it kept on the Index all books which taught that the earth went round the sun; but really such action is not much worse than that of a man professing to write a book like this at the outset of the twentieth century who takes the attitude Mr. Chamberlain does toward the teachings of Darwin. The acceptance of the fundamental truths of evolution are quite as necessary to sound scientific thought as the acceptance of the fundamental truths concerning the solar system; and the attempt that Mr. Chamberlain in one place makes to draw a distinction between them is fantastic. Again, take what Mr. Chamberlain says of Aryans and Teutons. He bursts the flood-gates of scorn when he deals with persons who idealize humanity, or, as he styles it, "so-called humanity;" and he says: "For this humanity about which man has philosophized to such an extent suffers from the serious defect that it does not exist at all. History reveals to us a great number of various human beings, but no such thing as humanity;" yet on this very page he attributes the history of the growth of our civilization to its "Teutonic" character, and he uses the word "Teuton" as well as the word "Aryan" with as

¹ Some of his antipathies appeal to the present writer; I much enjoy his irrelevant and hearty denunciation of the folly of treating the comparatively trivial Latin literature as of such peculiar importance as to entitle it to be grouped in grotesque association with the magnificent Greek literature under the unmeaning title of "classic."

utter a looseness and vagueness as ever any philanthropist or revolutionist used the word "humanity." All that he says in derision of such a forced use of the word humanity could with a much greater percentage of truthfulness be said as regards the words and ideas symbolized by Teutonism and Aryanism as Mr. Chamberlain uses these terms. Indeed, as he uses them they amount to little more than expressions of his personal likes and dislikes. His statement of the raceless chaos into which the Roman Empire finally lapsed is, on the whole, just, and, to use the words continually coming to one's mind in dealing with him, both brilliant and suggestive. But in his anxiety to claim everything good for Aryans and Teutons he finally reduces himself to the position of insisting that wherever he sees a man whom he admires he must postulate for him Aryan, and, better still, Teutonic blood. He likes David, so he promptly makes him an Aryan Amorite. He likes Michelangelo, and Dante, and Leonardo da Vinci, and he instantly says that they are Teutons; but he does not like Napoleon, and so he says that Napoleon is a true representative of the raceless chaos. The noted Italians in question, he states, were all of German origin, descended from the Germans who had conquered Italy in the sixth century. Now, of course, if Mr. Chamberlain is willing to be serious with himself, he must know perfectly well that even by the time of Dante seven or eight centuries had passed, and by the time of the other great Italians he mentions eight or ten centuries had passed, since the Germanic invasion. In other words, these great Italians were separated from the days of the Gothic and Lombard invasions by the distance which separates modern England from the Norman invasion; and his thesis has just about as much substance as would be contained in the statement that Wellington, Nelson, Turner, Wordsworth, and Tennyson excelled in their several spheres because they were all pure-blood descendants of the motley crew that came in with William the Conqueror. The different ethnic elements which entered into the Italy of the seventh century were in complete solution by the thirteenth, and it would have been

quite as impossible to trace them to their several original strains as nowadays to trace in the average Englishman the various strains of blood from his Norman, Saxon, Celtic, and Scandinavian ancestors. Nor does Mr. Chamberlain mind believing two incompatible things in the quickest possible succession if they happen to suit his philosophy of the moment. Generally, when he speaks of the Teuton, he thinks of the tall, long-headed man of the North; although, because of some crank in his mind, he puts in the proviso that he may have black as well as blond hair. The round-skulled man of Middle Europe he usually condemns; but if his mind happens to run with approbation toward the Tyrolese, for instance, he at once forgets what ethnic division of Europeans it is to which they belong, and accepts them as typical Teutons. He greatly admires the teaching of the Apostle Paul, and so he endeavors to persuade himself that the Apostle Paul was not really a Jew; but he does not like the teachings of the Epistle of James on the subject of good works (teachings for which I have a peculiar sympathy, by the way), and accordingly he says that James was a pure Jew.

Fundamentally, very many of Mr. Chamberlain's ideas are true and noble. I admire the morality with which he condemns the intolerance of Calvin and Luther no less strongly than the intolerance of their Roman opponents, and yet his acceptance of the fact that they could not have done their great work if there had not been in their characters an alloy which made it possible for actual humanity to accept their teaching. But even his sense of morality is as curiously capricious as that of Carlyle himself, and as little trustworthy. He glories in the pointless and wanton barbarity of the destruction of Carthage in the Third Punic War as saving Europe from the Afro-Asiatic peril—pure nonsense, of course, for Carthage was then no more dangerous to Rome than Corinth was, and the sacks of the two cities stand on a par as regards any importance in their after effects. Perhaps his attitude toward Byron is more practically mischievous, or at least shows a much less desirable trait of character. He says that the personality of Byron

"has something repulsive in it for every thorough Teuton, because we nowhere encounter in it the idea of duty," which makes him "unsympathetic, un-Teutonic;" but he adds that Teutons do not object in the least to his licentiousness, and, on the contrary, see in it "a proof of genuine race"! Really, this reconciliation of a high ideal of duty with gross licentiousness would be infamous if it were not so unspeakably comic. On the next page, by the way, Mr. Chamberlain says that Louis XIV was anti-Teutonic in his persecution of the Protestants, but a thorough Teuton when he defended the liberties of the Gallican Church against Rome! Now such intellectual antics as these, and the haphazard use of any kind of a name (without the least reference to its ordinary use, provided Mr. Chamberlain has taken a fancy to it) to represent or symbolize any individual or attribute of which he approves, makes it very difficult to accept the book as having any serious merit whatever. Yet interspersed with innumerable pages which at best are those of an able man whose mind is not quite sound, and at worst lose their brilliancy without their irrationality, there are many pages of deep thought and lofty morality based upon wide learning and wide literary, and even scientific, knowledge. There could be no more unsafe book to follow implicitly, and few books of such pretension more ludicrously unsound; and yet it is a book which students and scholars, and men who, though neither students nor scholars, are yet deeply interested in life, must have on their bookshelves. Much the same criticism should be passed upon him that he himself passes upon John Fiske, to whose great work, "The History of the Discovery of America" he gives deserved and unstinted praise, but

at whom he rails for solemnly and, as Mr. Chamberlain says, with more than Papal pretensions to infallibility, setting forth complete patent solutions for all the problems connected not merely with the origin but with the destiny of man. Mr. Chamberlain differentiates sharply between the admirable work Fiske did in such a book as that treating of the discovery of America and the work he did when he ventured to dogmatize loosely, after the manner of Darwin's successors in the '70s and '80s, upon a scanty collection of facts very imperfectly understood. But Mr. Chamberlain himself would have done far better if in his book he had copied the methods and modesty of Fiske at his best—the methods and modesty of such books as Sutherland's "Origin and Growth of the Moral Instinct"—and had refrained from taking an attitude of cock-sureness concerning problems which at present no one can more than imperfectly understand. He is unwise to follow Brougham's example and make omniscience his foible.

Yet, after all is said, a man who can write such a really beautiful and solemn appreciation of true Christianity, of true acceptance of Christ's teachings and personality, as Mr. Chamberlain has done, a man who can sketch as vividly as he has sketched the fundamental facts of the Roman Empire in the first three centuries of our era, a man who can warn us as clearly as he has warned about some of the pressing dangers which threaten our social fabric because of indulgence in a morbid and false sentimentality, a man, in short, who has produced in this one book materials for half a dozen excellent books on utterly diverse subjects, represents an influence to be reckoned with and seriously to be taken into account.

THEODORE ROOSEVELT.

Mr. Chamberlain's book is an extraordinary one. It is extraordinary in its history. Mr. Chamberlain is an Englishman who has lived so long in Germany as to become a German; he wrote this work, as some previous books, in the German language; produced by it so marked a success in Germany that it has been since translated by another into English, the author's native tongue. It is extraordi-

nary in its scope. The author's aim is to trace the streams of influence whose confluence has produced the Europe of today back to their sources, and to show what they are and whence they came, a task greater in magnitude and importance than that which Gibbon set himself in writing "The Decline and Fall of the Roman Empire," and almost, if not quite, commensurate with that essayed by Gui-

zot in his "History of Civilization." It is extraordinary in the clearness of its style. It is not light reading, but it is fascinating reading, and is quite free from that complicated tangle of ideas in a single paragraph, or even in a single sentence, which we have been accustomed to connect with German scholarly literature. It is remarkable for the breadth of scholarship which the author manifests. His reading has been voluminous, and his memory, if not always exact, is unquestionably retentive. And, finally, it is remarkable for the intensity of the author's prejudices. This is indeed its fatal defect. The writer who undertakes to trace modern European civilization to its sources should be as free from prejudice as, let us say, Mr. Darwin. It should be to him a matter of supreme indifference whither his explorations lead him. He should not care whether the streams which he traces have a pagan or a Christian source; whether they are Germanic, Latin, Greek, or Hebrew. Mr. Chamberlain writes as an advocate. His ill-concealed endeavor is to do honor to the Germanic people.

For this purpose it really was not necessary to do dishonor to the Hebrew people. But he seems to have thought it necessary. We do not know where one would find anti-Semitic prejudice more intense, or the grounds for it more skillfully marshaled, or misrepresentation of a people more artistically presented, than in this work. A single quotation may serve here to indicate the spirit in which he treats the influence of this people on the peoples of Europe:

Whoever wishes to give a clear answer to the question Who is the Jew? must never forget the one fact, that the Jew, thanks to Ezekiel, is the teacher of all intolerance, of all fanaticism in faith, and of all murder for the sake of religion; that he only appealed to toleration where he felt himself oppressed, that he himself, on the other hand, never practiced nor dared to practice it, for his law forbade it as it forbids it to-day and will forbid it to-morrow.

The spirit of this paragraph pervades the entire treatment by Mr. Chamberlain of the Jewish influence on European history. It leads him into extraordinary self-contradictions and equally extraordinary interpretations. Thus Mr. Chamberlain declares that the Jews are rational-

ists; reason is strong in them. This in the face of the fact that in their ancient literature there is not from Genesis to Malachi a single book, and scarcely a single chapter, that can properly be said to contain a process of reasoning. Their great teachers were mystics and seers; the very word used to designate their teacher, *prophet*, signifies speaking for another; their customary phrase, "Thus saith the Lord," indicates who that Other was for whom they claimed to speak. Mr. Chamberlain declares that the Jews were without imagination. This in the face of the fact that the Book of Job is one of the four or five greatest epic poems in the world's literature; that the Psalter as a collection of religious hymns has no equal in literature; that Ruth as an idyl, Esther as a historical romance, the Song of Songs as a love drama, and the Book of Jonah as a satire rank among the world's classic fictions. Mr. Chamberlain asserts that the Jew recognizes no mystery in nature. We wonder if he ever read the closing chapters of the Book of Job, which are wholly devoted to a pictorial portrayal of mystery in nature as an answer to Job's perplexity at the mystery of Providence. Mr. Chamberlain asserts that the fear of God was the basis of the Jewish religion, and the love of God was practically unknown. Hardly even in Christian literature, and nowhere outside it, is so much emphasis laid on the truth that God's mercy endureth forever, or is there such a comprehensive experience of his love and guidance as in the Twenty-third and the One Hundred and Third Psalms, or such exuberant rejoicing in him as in such psalms as the Ninety-eighth and the One Hundred and Forty-eighth. The fear of God throughout the Old Testament represents not the dread that repels but the reverence that attracts. It inspires not flight from God but return to God. "Ye that fear the Lord," says the Psalmist, "trust in the Lord." "Ye that fear the Lord, bless the Lord." "Let them now that fear the Lord say, that his mercy endureth forever." Mr. Chamberlain will have us believe that the Jews, "so long as they formed a nation and their religion possessed a spark of life, were not monotheists but polytheists." That the Hebrews were not the only nor

the earliest monotheists is probably true; but they were the first to give monotheism to the people as a faith which belonged to the laity and would emancipate them from the degenerating worship of nature. Mr. Chamberlain would have us believe that "the probability that Christ was no Jew, that he had not a drop of genuinely Jewish blood in his veins, is so great that it is almost equivalent to a certainty;" and offers as his only evidence the fact that Jesus was a Galilean and that Galilee was peopled by a mixed race. No account is made of the fact that he was regarded as a Jew alike by his friends and his foes, that he was accused as a Jew, tried as a Jew, convicted as a Jew, and executed as a Jew, and that the genealogies furnished by the Gospels, whether they are historically authentic or not, demonstrate that he was regarded by those who stood nearest to him as of Jewish descent. Mr. Chamberlain assures us that "his [Christ's] advent is not the perfecting of the Jewish religion, but its negation;" in which respect he differs from Christ himself, who declared that he came not to destroy but to fulfill the ancient faith of his people. Anti-Jewish prejudice could hardly go further in misinterpretation and misrepresentation. Perhaps this is one reason why Mr. Chamberlain's book has had such a vogue in Germany.

Mr. Chamberlain makes much of the difference between Israel and Judah, the ten tribes which inhabited the northern portion and the two tribes which inhabited the southern portion of Palestine—perhaps not too much. There was a great difference between these two populations. The southern kingdom was organized about the Temple and the priesthood, and became to Palestine what Italy was in the Middle Ages, the center of a dominating priesthood, forming a religion of mixed ceremonialism and legalism. Israel was carried off into captivity, and as a separate people have disappeared entirely from history. Judah retained and developed the institutions of her religion, first in her captivity, later in her return, and has never lost her national identity. The modern Jew, is a descendant of Judah and has inherited from Judah his character, and to some extent his institutions and his

spirit. If one were describing simply the modern Jew, there would be some excuse for the saying of Mr. Chamberlain: "The real Jew only developed in the course of centuries by gradual physical separation from the rest of the Israelite family, . . . is not the result of a normal national life, but in a way an artificial product produced by a priestly caste."

He would have excuse but not justification. For the influence of Israel did not die with the captivity of the ten tribes, nor with the subsequent destruction of Jerusalem and the world-wide dispersion of the Jews. The spiritual and the ceremonial, the ethical and the legal tendencies have ever remained at strife in the Jewish people, as in other peoples. The conflict between the prophets and the priesthood, between the religion of doing justly, loving mercy, and walking humbly with God, and the religion of fasting, sacrifices, and washing of hands, very apparent throughout the Old Testament history, has reappeared in the later history of the Hebrew people, and is manifest to any unprejudiced observer to-day in the followers of Amos the liberal and Ezekiel the legalist, Hillel the liberal and Shammai the legalist, Jesus the liberal and Caiaphas the legalist.

Nevertheless, if the influence of Judaism upon Europe had been exerted by the Jews in Europe, the pages of Mr. Chamberlain would be an exaggeration rather than a fabrication. But the influence of Judaism upon European history has not been exerted by the Jews in Europe. They have had but little influence as rulers, or soldiers, or teachers, or ecclesiastics. They have had considerable influence at times as financiers and traders; but the real, the vital, the penetrating influence which Judaism has exerted on European civilization has been exerted by its literature. The Hebraic ideas, interpreted in the Old Testament—and partly also in the New Testament, since both Jesus and Paul were of Jewish parentage and in their teachings assumed the fundamentals of the Jewish faith—have entered Europe through the Bible: into southern Europe through Jerome's translation of the Bible into the Latin tongue, into northern Europe through Luther's and Tyndale's translation of the Bible into the German

and the English tongues. And this record of the laws, literature, and life of the ancient Hebrews has profoundly affected, not only all our modern religious ideals concerning God, man, and duty, but our political institutions also.

It is to this collection of ancient literature, whose ideas have entered into the life of the people through the Church and the home, we must turn if we would really know what influence the people who gave birth to this literature have exerted in making our modern civilization what it is.

Mr. Chamberlain's estimate of this book is summed up in the following sen-

tences: "This book marks the triumph of materialistic philosophy. In truth, no small achievement! It signifies the victory of will over understanding and every further effort of creative imagination. Such a work could be created only by pious sentiment and demoniacal power." With this quotation I take my leave of Mr. Chamberlain. What the Old Testament really is, and what contribution by means of it the Jewish people have made to the ideas and ideals which prevail in modern civilization, I may consider in a future article.

LYMAN ABBOTT.

A RING WITH A HISTORY

BY HARRIET BENSON

THE closing days of last May recorded the sale in London of the famous "Essex Ring." The readers of *The Outlook* will remember that it was given to the Earl of Essex by Queen Elizabeth as a token of her affection, the legend being that if ever the Earl was in danger he was to return it to the royal donor. The Earl was arrested and condemned to be executed. He intrusted the talisman to the Countess of Nottingham, who promised to convey it to the Queen, but was won over or frightened by the enemies of the Earl and did not fulfill her promise. Queen Elizabeth, not receiving the silent appeal for help, was offended by the seeming independence or indifference of the Earl, and did not annul the sentence of death. The ring, which ever since that time has been in the possession of the Essex family, has been sold at auction recently for \$17,000.

The incident has freshly brought to my mind the well-loved story of another ring about which clings an old romance of a hero known to history's page and a lady "so lovely and so virtuous that all who looked upon her loved her"—a tender tale of love and sacrifice—the story of an old, old ring which became *my* wedding-ring.

One summer day the great German

historian Dr. Henry Thode, of Heidelberg University, was delving among the musty tomes in the Library of St. Mark's in Venice, when there came to the custodian of the archives trench-diggers from Friuli, bringing a curious ring which they had found buried fifteen feet deep in the earth. It was exquisitely rounded and in its engraving a masterpiece of the goldsmith's art. In the decorative pattern was quaint lettering, out of which the Venetian keeper of the archives could make nothing; so he carried the ring to Professor Thode, who saw at a glance that the inscription was in sixteenth-century German. But a ring with a German inscription buried under fifteen feet of Italian soil! Vastly interested, letter by letter he pieced it out. In diagonal lines set between decorative bands it read: "*Myt Wyllen dyn eygen*"—(Willingly thine own). So it was a love token, a symbol of plighted troth! But how did it happen that a German wedding-ring thus lay buried in Italy—a ring of the sixteenth century? This ring must have been a witness of the great Emperor Maximilian's Italian campaigns, and there on the shelves before him, in the unedited manuscripts of some painstaking chronicler, he might find perchance the whole love story and the record of the token's loss. Giving

the happy laborers the equivalent of many days' wages, he slipped the ring on his finger and eagerly began the quest for its history. And after a long search he found the very document in the closely written pages of Marino Sanuto's fifty-six-volume diary! Bit by bit he traced the story, and here it is:

At the Court of the Emperor Maximilian was a noble and very beautiful young lady of Augsburg, Apollonia Lang by name, who was in highest favor with the Emperor, and whom he gave in marriage to the commander of his forces in Italy, Count Christopher Frangipani. Part of his wedding gift to them was the castle at Obervellach, in the Tyrol, where the happy and favored pair took up their residence. With their outward appearance we may become acquainted through the altar painted for them by that gifted Netherland artist Jan Schoreel, which is still in the church at Obervellach. Its central section represents Apollonia's kindred; on one of the wings is St. Apollonia, on the other St. Christopher carrying the Christ child. Apollonia is slight, with delicate features and tender eyes. She wears the handsome dress of the period, and holds in her hand an open book. Christopher is robust, energetic, and intense-looking.

But all too soon Count Christopher was ordered to resume his command in Italy. At first fortune smiled on him and victory crowned his every undertaking. One day, however, says the chronicle, as his army was making a long march to the siege of a certain town, Frangipani rode at its head, silent, gloomy, dispirited. Then there rode up to him one of his archers, Pellegrino of Verona, and rallied him upon his sadness. "Why so cast down, my lord?" he asked. "Why so sad and silent? I know indeed why, for there is but one cause which maketh men to be so downcast. You are in love. 'Tis an evil thing, this thing that we call love; no good doth come of it; it is ever the source of greatest wretchedness. If you are not convinced, listen to the pitiful tale of two of mine own fellow-townspersons who came to their unhappy ending just because of love." And there on the road across Friuli, about a hundred years before Shake-

speare's day, Pellegrino told the story of Romeo and Juliet! But it failed to divert Count Frangipani from his melancholy thoughts, and finally he confided to his companion that the reason for his dejection was that he had the day before, in battle, lost a sort of reliquary, *in the form of a ring*, which he greatly treasured; that he could not escape the presentiment that this was an evil omen; that now the tide of fortune would turn, and defeat and loss would be his portion henceforth.

The story of the loss of the ring was evidently written to Obervellach, for, as soon as the post of those days permitted, a letter came from Apollonia to her "most nobly born, most revered, most beloved lord," saying that she had already commissioned her brother, the goldsmith in Venice, to make another ring exactly like the former and bearing the same inscription, but somewhat smaller, as "the old ring was always too loose."

But the omen proved faithful; Frangipani lost the battle toward which he rode so hopelessly, and battle upon battle after that. Venice won the supremacy in Italy, and Count Frangipani was carried there a prisoner and shut up in the Torresella. Apollonia appealed to the Emperor Maximilian, but the burden of his cares and reverses was too great to permit of his concerning himself about one imprisoned general. She begged her brother the Cardinal to ask the Pope to intercede in her husband's behalf, but the Pope deemed it inexpedient to meddle in the politics of Europe at that juncture. In Venice she appeared before the Doge Leonardo Lore-dano and the Council of Ten, "a small, frail woman, but most lovable and worthy of reverence," says the chronicle, to ask permission to visit her husband in the Torresella. When once within his cell, she was taken so violently ill that they dared not remove her, and afterwards, in spite of Doge and Senators, she stayed on there with him in prison. On the 3d of September, 1518, Christopher cut on the marble ledge these words: "Imprisoned here in the Torresella . . . I, Christopher Frangipani . . . and I, Apollonia, his wife, come to bear him company. . . . He who cannot endure good and evil alike can never attain great honor. Further, neither good nor evil lasts for-

ever here." For three years Apollonia remained in the prison in failing health, utterly weak and ill in body, but strong and hopeful in spirit, to hearten her lord—in sickness or in health, in life or in death, "Willingly thine own."

Then the power of Venice declined, Milan gained the ascendancy in Italy, and Count Frangipani was transferred from the Torresella to the Castello of Milan.

As soon as was possible in her physical weakness Apollonia followed him, but died shortly after she reached the Lombard city.

And now this ring in replica brings a touch of the tender romance of that old heroic age, a memory of supreme love and faithfulness, into two more prosaic lives of the twentieth century.

THE MASTER BUILDER

"As he is, so are we in this world"

BY LYMAN ABBOTT

SIXTH ARTICLE

THE MASTER AS PREACHER

JESUS of Nazareth was a popular preacher. Crowds flocked to hear him. The synagogue was full when he spoke in the synagogue. Men went out from the towns and villages into the fields to listen to him. They thronged to his ministry.

He was not only a popular, he was a powerful, preacher. Extraordinary changes of character were wrought by his sermons. The tax-gatherer left his money-changing on the street, and the fisherman left his boats and his nets by the shore, to follow him. Men of all classes were affected by it—the rich Pharisee sometimes, the poor and the outcast oftener. No character is so hard to lay hold upon, no one so difficult to rescue, as a lost woman. But women who had thrown away their womanhood were touched by the power of his ministry, and arose, after his benediction, to go forth and sin no more.

Whatever theory men may entertain in respect to his character, whatever doubt they may entertain in respect to his divinity, there can be no question historically that the world has been revolutionized by his teaching.

Three elements combine to make true eloquence: a great occasion, a great theme, and a great personality. The oration of Demosthenes when Greece was battling for its liberty; the orations of

Cicero when the destiny of Rome trembled in the balance; the orations of Lord Chatham at the time of the American Revolution; the speeches of Henry Ward Beecher in England during the Civil War, all illustrate this truth. Jesus of Nazareth had a great occasion, presented a great theme, and was a great personality.

The world had reached its lowest ebb. There was no liberty in government, no equal rights among men. Half the population were slaves. All the laboring men of Greece and Rome were living in abject poverty. There were no schools for the education of the common people. There was no longer any great current literature, no great teachers, no prophets even in Judaism. Everywhere was degradation, poverty, wretchedness. If here and there a single man managed to amass a little property, he dug a hole in the ground and buried it to keep it from the tax-gatherer.

And yet in this hour there was one little province in which the light of human hope still kept burning; one people who still had an expectation of deliverance. From the past the hope had been brought to them that a Deliverer would come, through whom they themselves should become in turn the deliverer of the nations. Then liberty would be declared, working-men would be enfranchised, poverty would be abolished, wealth would be diffused,

intelligence would be the common heritage of all God's children. And this hope still remained in their hearts, albeit a hope deferred that well-nigh made every heart sick. This was the occasion—a great need and a hope that was not yet utterly extinct.

To this age Jesus came with the message: The time for which you have been looking has arrived; the Deliverer and the Deliverance are at hand. In the first sermon of which any record has been preserved he delivered his message very explicitly. From the expulsion of the traders from the Temple at Jerusalem he returned to Nazareth, his Galilean home. His reputation had preceded him. He was asked to preach on a Sabbath morning in the synagogue. He turned to one of the Old Testament prophecies of this long-expected Deliverer and read it:

The Spirit of the Lord is upon me, because he hath anointed me to preach the good tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

This day, he said, is this scripture fulfilled in your ears. This was his message: The kingdom of God is at hand.

Jesus was not a teacher of theology. The great themes of the theologians he did not discuss: the fall, total depravity, vicarious atonement, the Trinity, decrees, and foreordination. Theology is the philosophy of religion; Jesus did not teach philosophy; he imparted religion. He was not an ecclesiastic. The great themes of the ecclesiastics he did not discuss: church organization and church ritual, episcopacy and independency, written prayers and extempore prayers. Ecclesiasticism deals with the form which religion uses, and Jesus did not tell his followers what form they were to use. He loved flowers, but he did not teach botany; he loved nature, but he did not teach science; he was profoundly religious, but he did not teach either theology or ecclesiasticism.

Jesus was not interested in themes, but in men. He was not an exponent of doctrine, but a bringer of life. He was not a great theologian, nor a great ecclesiastic, but a great philanthropist. He defined his mission by saying, "I am come that they might have life, and that

they might have it more abundantly." His first great sermon began with the benediction, "Blessed are ye." One of his last words was a bequest of happiness: "These things have I spoken unto you, that my joy might remain in you." The oldest creed in Christendom thus sums up his teaching: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."¹ This is a complete summary of his teaching. He taught what should be our relation to the material world—the world should be our servant, not our master; what our relation to our fellow-men—we should do unto others as we would have others do unto us; what our relation to God—that of children living in glad fellowship with their father; what our relation to the future—that of joyous expectation of a better to-morrow. And this life of sobriety, righteousness, godliness, and hopefulness is not to be worked out painfully by scrupulous obedience to rules of conduct prescribed by authority; it is to be received gladly as a gift from the Father, and lived spontaneously and joyfully in companionship with him.

His personality was great because it was filled with the spirit which he sought to impart to others. He lived the religion which he taught, and he taught it by living it. He told his disciples that he who would be the greatest must be the servant of all; and he was a great servant. He took men as he found them, but he did not leave men as he found them. Were they hungry, he fed them; were they sick, he healed them; were they ignorant, he taught them; were they discouraged, he brought them hope; had they fallen into sin, he lifted them up and put them on their feet again, with a message of divine forgiveness; were they pride-hardened and so armored in self-conceit as to be impervious to love, he punctured their armor with sharp invectives in the endeavor to save them from themselves. And underlying all his teaching, and giving it point and power, was, patent to the

¹ Titus ii. 11-13.

most obtuse of hearers, his own unselfishness and courage, his own consecration to his Father and fellowship with his Father. So that his whole ministry could be summed up and was summed up in the words, "Follow me."

The secret of pulpit power is not in the arts of the rhetorician or the elocutionist, though the art of putting things is a useful instrument of the preacher. To teach theology is not to preach religion. The power of the preacher does not depend on his school of theology. John Wesley and George Whitefield were both great preachers; one was an Arminian and the

other a Calvinist. Massillon and Melancthon were both great preachers; one was a Roman Catholic and the other a Protestant. Religion is "the life of God in the soul of man." To preach religion is to impart that life to the soul of men. Every preacher may have something of the eloquence that made the Master a great preacher. For the need of the world of men makes a great occasion; that God is in his world, and we can yet make all well with the world because God is in it, makes a great theme; and the common man, filled with this faith, and eager to impart it to his fellow-men, becomes the instrument of a great personality.

A PORTRAIT OF THE DEVIL

BY ZEPHINE HUMPHREY

THE beginning of a sermon presents one of the small recurring crises by which life is pleasantly diversified. The listener settles himself and looks up at the pulpit, waiting. Are the command of the text and the opening sentences to go forth upon his attention and hold it? Or is his fancy to be left free for the next twenty minutes to wander along the congenial and restful paths of personal meditation?

I rather hoped that the latter turn might be given to my mind when I sank back in my seat, a few evenings ago, at the close of a full Sunday, and, along with the rest of the congregation, addressed myself to immobility. I was tired and I was thoughtful (a mental combination favorable to dreams); I was moved by the beauty of the service, too, and in a mood to deposit myself at the foot of the altar and lie there unseen. Nobody would have been the wiser for that act of abandon. But such oblivion was not to be; for with his very first sentence the preacher laid hold upon my attention and gripped it—even brought me swinging around in my seat to face him more squarely.

"I suppose"—thus he serenely began—"I suppose that there is no one before me to-night who does not believe in a personal devil."

There is, of course, nothing a congregation—or a congregated unit—can do when a preacher commits it thus to opinions which it does not hold. I could not rise up forthwith and declare, "No, I do not." But perhaps this was just as well. I certainly should have been sorry to have done anything to interfere with the progress of one of the most interesting homiletical experiences I have ever had.

Being uncontradicted—our uniform silence giving consent to his proposition—the preacher went on to unfold his conception of the Satanic personality. I listened, fairly holding my breath in my sudden interest. As I did so, my critical self ran on beside me and commented on the situation in that curious double play of reflection which is common to our inner consciousness. "Why are you so absorbed?" it demanded. "On my word, you haven't been so intent in a month of Sundays! I'll tell you why. It's because the preacher has got hold of a vivid idea which entirely puts to shame your vague notions about 'good in the wrong place,' 'a man's own lower nature,' 'a mere negation of good.' A personal devil is a lot more interesting than such abstractions." I was acknowledging the truth of these intimations in a hurried sort of mental aside, when the preacher brought me up

with a round turn, unified my attention and concentrated it all on one idea.

"If I had a blackboard here," he asserted, "and asked you, one by one, to draw a picture of the devil, I suppose you would almost all depict him in the mediæval fashion, with horns and a tail."

That won me over completely. I gave my whole consent to the initial assumption of the devil's personality, and spent all the rest of the evening drawing pictures of him.

A picture, rather. There was only one that rose from my deeper consciousness slowly in response to my command on myself to deal with this problem. No horns, no tail, no lurid hue, no crafty glance. No glorious "son of the morning" brightness hurling down a steep abyss to eclipse and ruin. Nothing that I had ever heard of or seen before as a devil design. Where does one's consciousness get these ideas to surprise one withal? I had not dreamed that I had any convictions with which to draw a picture of the devil.

It represented an angel, tall and still, the saddest angel I had ever seen in my whole imagination. He was standing, looking down, when I saw him, with his hands hanging at his sides and his eyes idly observing a swarm of men in a market-place; but it was evident from the slow sweep of his garment that he had been moving among these people on some mournful errand. There was a mute look about him, patient, obedient, but so full of despair that, in excess of compassion, I made haste to turn my eyes away. Instinctively, my glance sought the sky, which formed a wide background to the picture; and there I saw a great glory, and a dove descending from it to brood over the head of the angel. Underneath the frame of the picture ran, in letters of fire, the swift words, "This also is my beloved son."

How should one know that it was the devil? Thus I queried at the beginning of my investigations. There was nothing about the figure to indicate anything but angelhood. Perhaps he was only an angel brooding over the woes of the world. But, no, his expression went further than that; it was too stricken for mere compassion, too full of a hopeless horror. There was only one thing that could give rise to such

an expression, and that was the service of evil.

How should one know, then, that it was an angel—aside from the dove and the inscription? This question was answered by every line of the beautiful form, by the melancholy candor of the eyes and the stern sweetness of the mouth, by the very horror of evil, too. Nobody could look so appealingly unhappy over sin unless he were divine.

What, then, was the ultimate meaning? Where was the key to this unfortunate situation of a divine creature deliberately committed to the cause of evil? I explored the rest of the picture to see if it would enlighten me.

A great swarm of people, restless, uneasy; busy and prospering, evidently, but not very happy about it. They were trafficking in a big market-place, and the group of them just behind the angel was given over to cheating and stealing, with hard and cruel eyes. Had the angel's passing made them behave thus? Oh, woe! no wonder the poor creature stood smitten with despair! I looked closer, and, sure enough, the hem of the angel's robe was edged with sharp pricks and goads. The path he had taken through the crowd was as marked as the furrow in the wake of a ship; one could trace it by agitation. But, unlike the furrow—although the stress of the turmoil receded and subsided—its end was not the same old ocean as that which lies before the prow of a ship; and just here I gradually discovered in what the peculiar significance of the picture lay.

The faces in the track of the angel were worth studying. In the first place, they were distinguished from the other faces in the crowd, not only by their unhappiness, but by their intelligence. The other faces were bland and vague; these faces *knew*. Knew what? Well, craft and greed, to begin with—the lust of their own advantage, the hope of their neighbor's disaster. I have said that the group just behind the angel was absolutely hateful. But the group behind that wore a different expression—puzzled, arrested, as if its members had come upon a lurking dissatisfaction in their achievements which astonished them very much. It was here that the conscious unhappiness began—the

first group had no misgivings about its enjoyment. The third group had tried to cast off its obscure disappointment and laugh it to scorn; it was busy cheating and stealing again—but with a difference. Its faces were anxious, almost tormented; its gestures betrayed a mad haste to keep going and not stop to think. There was a wistfulness in some of these eyes which promised much. The fourth group was just frankly down in the dust, spiritually speaking; it was having a desperate time. I think its members were cursing and denying God in the usual inconsistent fashion of the exasperated atheist. Fine, when a man begins to care enough about God to deny him so frantically! The fifth group— But there were so many groups in this strange scene, which by and by lost its static character and became more like a vision than a picture, that I shall hardly have space to describe them all. Nor is such minuteness necessary. The process was the important thing for the observer to note. That went on steadily—from perplexity and disgust and rebellion to honest consideration and sober scrutiny.

It was a gradual process; the change in the groups was very slight for several spaces. Then suddenly there came a group that started up, bared its arms, and set itself to fight the angel. That was a thrilling sight; I caught my breath when I came upon it. The poor angel! That sad, subdued creature to be obliged to fight! But he roused himself manfully to the fray, took a sharp sword (he knew how to use it, too), buckled on a great shield, and let the whole group have at him. It was wonderful to see how they worked and what an effect the conflict had upon them. As I watched, I became aware of a special importance in their proceeding. It was as if some one had touched me and said, "There, this is the kernel of the whole matter. Do you understand?" For the faces of these warring people changed, as they contended, and took on strength, nobility, and purpose. Even the man who was worsted and fell, pricked by the sword of the angel, looked up from the dust with a high look which said that he meant to get up again; that, as it was, he found himself better off than he had been before he

began to fight. As for the people who conquered, they were more beautiful than the angel himself; they were men at last. When they emerged into the next group, they stood straight and brave as no other group in the picture had stood before. Their intelligent faces were lighted with knowledge; they had learned the meaning of life, and they meant to act upon it. The earth's destiny could be trusted to them, since they had tried to mar it and had achieved a futile misery; they were secure in their virtue because they had had to fight for it. Human holiness had been found too precious a thing to be had for nothing or to be dispensed with.

The last group in the wake of the angel stood side by side with a group which his passing had not yet disturbed. (I did not know that there were any such groups in the world, but perhaps a symbolic picture like this must not be taken too literally.) Both groups were engaged in the same occupation of love and service. But there was a world-wide difference in their several methods of performing the amiable office. The group which had never known the angel was gentle and docile and matter-of-fact. Its members loved one another because they did not know how to do anything else. Their ministrations were therefore instinctive, almost unconscious, and were received quite in the spirit in which they were offered. There was nothing very exciting about the devotion of this group. But the other group—what a fire of love burned in the worn faces, what an eloquent longing informed the hands that reached out one to another! There was remorse here as well as tenderness; shame, repentance, atonement. These people knew what it meant to love, because they had known what it meant to hate. The angel had taught them nothing less than the whole secret of life.

I describe this picture just as I saw it and for what it is worth. If it should happen to correspond at all to the inscrutable facts of the case, then God would be seen omnipotent truly, and every page of history would proclaim his wisdom.

But before I left the church I knelt and prayed, "O God, have mercy upon thy servant the devil!"

THE SPECTATOR

GAY with red, white, and blue bunting, with a big electric light sign above the entrance, the Milk Show opened its hospitable doors free to all comers. And how they came! Entrances in the front of the store building on one street, exits at the back to the street behind, and big uniformed Philadelphia policemen passing the crowd through, and yet it remained always a dense crowd—orderly, eager, and intensely in earnest to see and understand. “*To enlighten, not to frighten*,” was the motto over the front entrance, and the enlightenment was everywhere, from the bacilli cultures in the show windows to the model dairy barns and the certified milk exhibited inside. Those bacilli cultures had a crowd three feet deep all the while around the window, yet they were very simple—just two jars with a little milk in each one. In one jar a single fly sported in the milk; in the other a dozen were enjoying themselves bathing and drinking, while a big placard read:

If it takes 1 fly 3 hours
to contaminate the sterilized milk in Jar A
and 12 flies 5 minutes
to contaminate the sterilized milk in Jar B
How long will it take you to kill
all the flies in Your Home?

Daily at 3 P.M. the results of the contamination will be demonstrated.

There was demonstration enough inside—colored charts of the fifty-seven varieties of bacilli, enlarged and colored until one was reminded of the small school-boy who, when he saw one of Turner’s sunsets, remarked seriously, “That looks like the inside of a drunkard’s stomach!” Ovens for baking milk and killing all bacteria and every kind and sort of sterilizing process were displayed on all sides. A series of round glass affairs for cultivating germs in scientific style were ranged on shelves, where the public could see just how they grew, and this held a double row of gazers all the while, the white spots of colonies under the glass speaking for themselves. One chart showed a milk-can with radiating lines to the different streets of a small town, and the legend: “High-town—2,000 population. Diphtheria, 28 cases and 11 deaths—traced to boy who washed milk-can.” On the other side of the same aisle, in mute, delightful testimony of contrasted safety, rose rows of shining glass bottles full of pure, creamy milk, set among green ferns and foliage, and served by smiling, spotless houris in white aprons, who did

a rushing trade every minute. “Look first upon this picture, and then on that” did not fail in its age-long educational effect, even on the children.

There were twenty-five hundred children there, by the way. They came from that part of the city where the milk usually is at its worst. The public schools sent them, the street car company transported them free of charge, and twenty-five hundred each day were shepherded through the show. Their little feet came trotting and shuffling along, and that day’s contingent seemed to be about ten years old, on the average, with descents occasionally as low as five. Americans, Irish, Germans, Jews, Poles, Italians, Slavs, Negroes—they succeeded one another like waves of the cosmopolitan future. They were halted in squads before this exhibit and that, and stared impartially, round-eyed, at the bacilli, the modified milk machinery, and the silver trophy cups which, nine in number, showed that clean milk is a sporting proposition nowadays. What they really liked best, though, were the four models of dairy barns, complete down to the last detail, cows, horses, and all, with the farmer standing in his barnyard like Noah with the ark. “Excellent,” “Good,” “Fair,” “Bad,” the four models were labeled, and the “Excellent” one was truly a pleasant sight, with its two rows of fat doll cattle standing on the wide, unpartitioned, clean floor, lighted by big windows, and spotlessly kept. “Good” showed horses kept in the same barn, and some carelessness in keeping things in order. “Fair” was in worse disorder still, and not so well lighted or arranged. As for “Bad,” with its higgledy-piggledy horses, cows, and sheep, its piled trash in every corner, its many partitions, its lack of light, its realistically dirty barnyard and grimy farmer, it was an object-lesson indeed. “It’s the usual kind, though,” commented a dairyman behind the Spectator. “Get out into the country, and you’ll find it everywhere. There are more farmers every year building new barns right, of course—but the old barns!” Evidently the Milk Show had thought of this side of it, too, for a lecture in connection with it was announced, the Spectator saw, for the next day, on “Improving Old Barns.”

Many practical problems were illuminated at the Milk Show. For example, the question “How far should the milk in a bottle reach?” was illustrated by pictures, showing

that unless the milk came up as far as the stopple, leaving no visible space below the cap, it was short weight, so to speak. "What do you know about the ice-cream sold by street venders?" was another awakening query. "We can tell you"—and then followed statistics and pictures calculated to ruin the careless ice-cream street trade. Bacteriological specimens of ice-cream from the State Laboratory backed up the placard. The Spectator has always heard of the fame of Philadelphia ice-cream, but the street venders of the city evidently use another kind. The glass milk bottle, too, came in for its share of criticism. It used to be progressive—of course it is still a vast improvement on the dip-tank, against which Massachusetts women have lately declared war—but now the march of milk improvement has distanced it. The glass bottle is expensive, therefore must be returned and used again. This makes its cleanliness problematical. At the Milk Show the paraffined paper bottle or container, used once only by the milkman, was displayed in several forms. It is ideally sanitary, and has now been improved past several objections. "You can see through it now," explained one dealer to another, discussing its merits. "It used to be opaque, and the customers always said the bottle wasn't full. Now you can show 'em how high the milk comes. The only thing I'm not sure about is, will the fluting inside the neck catch the cream and waste some of it? It has to be fluted to allow for the expansion, so that it won't burst, like a glass bottle, if the milk freezes. It's a good proposition—we're going to put it in." From such experts as these the Spectator heard the opinion that it was "a first-rate show," so they, as well as the children, were a satisfied audience.



Also it was Women's Day. The Civic Club had sent invitations to all the women's clubs of eastern Pennsylvania, New Jersey, Delaware, and Maryland, and the members came, shoals of them, to look at the show and listen to two special lectures by women. One was on the house-fly, the other on the babies of the tenement and the way to give them clean milk. The Spectator is almost sorry for the house-fly. It always was doomed when it got into the home of an old-fashioned good housekeeper. But she only killed it on the premises. To-day the housekeeper is leaving home, with her loins girded, to track down the fly before it reaches her gates. She is treating the fly by community methods, and she now calls it "the typhoid fly," which settles it. "House-

fly" was an amiable, intimate name, which left it optional whether to kill or spare. But "Shoo fly!" has now changed to "Kill that fly!" and even the most careless housekeeper feels the difference. The lecturer of the day had numberless lantern slides illustrating the best methods of fly capture. One simple wire trap was shown, placed over a garbage-can near an ice-cream parlor. In fifteen minutes this trap had broken the record with twenty-five hundred flies captured. In Worcester, Massachusetts, the boys had placed these fly-traps on tomato-cans in which a little refuse was put as bait, and had caught flies *ad infinitum*. For these flies they were paid so much a hundred, and there were so many thousands of insects captured that they were used as fertilizer! A special stamp bearing the household words "Kill That Fly" had been invented by the lecturer, and is now being extensively used by the women's clubs and charitable societies on their mail this summer.



The Russell Sage Foundation placard was a great favorite. It was a series on the plan of the Industrious and the Idle Apprentice. Five cartoons showed the causes and effect of dirty milk—the dirty cow in the cow-shed, the dirty can and transportation, the dirty dip-tank at the grocer's, the dirty kitchen in the tenement, and the dying baby in its distracted mother's arms. Five others showed alluringly the Clean Milk idea—the clean cow and dairyman, the clean glass bottle and shipment, the clean milk station, the clean ice-pail in the tenement, and the healthy child, cooing and comfortable, being weighed by the smiling mother. Another great success was a chart asserting that "Milk is the only safe food for infants—these are dangerous!" and showing, finely drawn and colored, an assemblage of pictures, one after another, of an ear of corn, a cucumber pickle, a cone of ice-cream, a pretzel, an apple, a banana, a bottle of soda water, a large, luscious slice of watermelon, and a cup of coffee or tea. Near this was a photograph of a group of school-girls learning how to take care of babies, and another of a class of mothers learning how to prepare milk. A young German couple stood entranced before these photographs, arm in arm. They had left the baby at home, but they were talking about it. "They are from the Settlement," some one explained. "Crowds of people from the slums are coming every day, so as to learn how to keep the babies alive through the hot summer." The number of poorly dressed women who were crowded three deep around a nurse who was

explaining how to keep milk in a home-made ice-box with the least quantity of ice impressed this information still more deeply on the Spectator. Here was the ultimate consumer—the very small consumer, and yet the very important one, too.



It was for this reason, and for many others, a very hopeful show. It was a get-together show for the dairyman, the middleman, the buyer of milk, on the one hopeful plane of "Clean Milk." The Massachusetts slogan, "We don't want dirty milk," might have been used by lecturers, exhibitors, audience, and all. Like the fly, dirty milk is doomed. The twenty-first century will know it no more than it will the yellow-fever mosquito. Instead will come the millennium which the Mother Goose of the Milk Show pictures so alluringly:

"These are the cows with coats like silk
Who give the clean and wholesome milk;
These are the stables sweet and clean,
The finest stables ever seen,
Where dwell those cows," etc.

"These are the milkers in suits of white
Who milk the cows each morn and night
That dwell in the stables," etc.

"This is the dairy, all complete
With apparatus clean and neat,
Where the milk is cooled below forty degrees
And bottled straightway in jars like these,
Then sealed air-tight with paraffin
(No dirt and germs can enter in),
Then packed in boxes with lots of ice,
And shipped to the city, this milk so nice,
From the pails of the milkers in suits of white
Who milk the cows each morn and night
That dwell in the stables sweet and clean,
The finest stables ever seen
Where live the cows with coats of silk
Who give the clean and wholesome milk."

No wonder the Milk Show was draped in red, white, and blue. No wonder that thirty-three thousand people crowded to see it that day, listened to its lectures, and sat applauding in its moving-picture shows. When a city forgets politics and gets down to a real community question like pure milk, it is a thing to be noted. The Milk Millennium is on its way, marching in the trotting feet of the school-children—and therefore sure to arrive!

THE NEW BOOKS

Although the title of Miss Ellen Chase's "The Beginnings of the American Revolution" is grievously misleading, in that its author virtually confines herself to a recital of events in Massachusetts and writes as if the other colonies played an almost negligible rôle, although she makes little attempt to study the real causes of the Revolution, and although her choice of "authorities" is most variegated, ranging from really important manuscript sources to the writers of school histories, there are saving features that render her large three-volume work worth while. Nowhere else do we find such a detailed and intimate account of what happened in and around Boston during the crucial years 1773-75, and by no other writer are we afforded such ample opportunity for judging from the contemporary records the conduct of the Bostonians during that period. The views advanced by recent historians, to the effect that if there is much to admire there is also much to regret, finds ample confirmation in the documentarily substantiated picture that Miss Chase draws of the deplorable mob violence that prevailed just previous to the actual outbreak of hostilities. The "Boston Massacre" appears in its true light, as the outcome of long-continued and most vexatious plaguing of the soldiery by the townsmen; one finds less to applaud than

formerly in the celebrated "Boston Tea Party," and reason for strong condemnation in the proceedings of the mobs that ran riot through the streets, invading homes and destroying private property. On the other hand, when the action changes from the initial outbreaks in Boston to the armed resistance at Lexington and Concord, Miss Chase makes it very evident that here, indeed, we have the traditional spirit of '76, the spirit of true patriotic fervor, of great-hearted bravery and fortitude, of desperate valor and uncompromising loyalty to a noble cause. The story of Lexington has perhaps never before been told with such fullness and such genuine enthusiasm for its minutest details. More than an entire volume, in fact, is given to the events of the single day, April 19, 1775; and when one rises from the reading the conviction remains, with greater strength than before, that the virtues of the Massachusetts patriots gloriously redeemed and outweighed their faults. (The Baker & Taylor Company, New York. \$7.50.)

Daniel Webster, it is safe to say, has never had a more ardently sympathetic biographer than Professor W. C. Wilkinson, whose "Daniel Webster: A Vindication" is a glowing defense of the great statesman

against the criticisms that historians have voiced regarding certain phases of his public policy and certain alleged failings in his private life. Professor Wilkinson, who, it appears, has for fifty years been a close student of everything connected with Webster, is convinced that these criticisms are without foundation in fact, and he sets forth in elaborate detail—and in verse as well as prose—his reasons for the faith that is in him. He insists that throughout his career as a statesman Webster acted wisely and patriotically; that, contrary to the judgment of most historians, his attitude towards the compromise measures of 1850 and the question of the execution of the Fugitive Slave Law was both in accordance with his sincere convictions of duty and in the line of sound statesmanship; and that in his private life he did not indulge in the vices that tradition has attributed to him. Undoubtedly Mr. Wilkinson succeeds in disposing effectually of the unpleasant and cruel stories that have come down to us from bygone days. He is less successful in his discussion of Webster's statesmanship, though even here the evidence and arguments that he presents should have a certain weight in influencing the conclusions of future writers on antebellum policies. To the general reader his survey of Webster's life and work may be warmly recommended as a flowing, vigorous, and interesting biographical study; and the general reader, for whom the book is manifestly intended, will also find not a little profitable and entertaining reading in the miscellaneous essays that Professor Wilkinson has appended—essays on such subjects of diverse interest as the work of the Christian Commission in the Civil War, Roman history, the career of Erasmus, and a most suggestive and stimulating study of St. Paul. (The Funk & Wagnalls Company, New York. \$1.25, net.)

"The Letters of Richard Henry Lee," collected and edited by James Curtis Ballagh, Associate Professor of American History in the Johns Hopkins University, will be invaluable to the student of history and are interesting to the reader of history. They are interesting because they give the atmosphere of the Revolutionary and pre-Revolutionary time. They bring the reader into converse with its great men, and enable him to understand those currents of feeling which did so much to bring on the Revolution and to make it a success. Men never fight for mere opinions. Behind the opinion there is always a passion, and this passion it is difficult to realize through the words of an interpreter. These letters also make clear that the Revolution

was not inspired by any doctrinaire spirit, and was not fought for the maintenance of any abstract theory of government. It was not inspired merely by a theory that there ought not to be taxation without representation; it was inspired by the fact that the Colonies were deprived of all real share in the government. "With us, the legislative power is lodged in a Governor, Council, and House of Burgesses. The two first appointed by the crown, and their places held by the precarious tenure of pleasure only. That security therefore which the Constitution derives in Britain from the House of Lords is here entirely wanting, and the just equilibrium totally destroyed by two parts out of three of the Legislature being in the same hands. It happens also unfortunately that the same persons who compose our Council during pleasure, with the Governor at their head, are the Judges of our General Courts (and only so long as they continue of the Council) where all causes ecclesiastical and civil, both common law and Chancery business, are determined. By this injudicious combination, all the executive, two-thirds of the legislative, and the whole judiciary powers are in the same body of Magistracy." That such an organization was absolutely fatal to human liberty will be apparent to any American reader. As it is apparent from these letters that the nature of the government over the Colonies was despotic, so it is also apparent that the Declaration of Independence was not a mere heroic defiance, flung down in a spirit of thoughtless heroism, but an act of practical wisdom directed as much by wise statesmanship as by popular enthusiasm. The letter to Patrick Henry, written in April, 1776, is too long to quote here, and it is difficult to compress its substance into a few sentences. The Colonies being already at war with Great Britain, there was no proper government to maintain order and punish crime. Independence was the only means by which peace and safety within the Colonies could be secured. And it was also the only means of preventing Great Britain from securing aid of other Powers in her endeavor to quell the revolt. The wise men in the Colonies foresaw that it was possible that Great Britain might sign a treaty of partition with two or three ambitious European Powers, and, by dividing the American Colonies up among them (as Poland had been divided up), make successful revolution impossible. Nor was it possible for the Colonies to secure an alliance with any other Power, as they did a little later with France, unless first they declared their independence and so acquired a right to enter into treaties. These letters abound

also with interesting hints as to social and educational conditions in the latter part of the eighteenth century, as, for example, this little hint as to the conditions of an ocean voyage; Mr. Lee is sending his boys abroad to get their education, and writes: "I hope you will make the passage as light as possible, for in fact they have their own bed, and as much provision as they will, or can, eat during the voyage, so that their water and the room they take up in the ship is all the expense they create." (The Macmillan Company, New York. \$2.50.)

The gift of writing autobiographical reminiscences is rare. It is possessed in an unusual degree by General Butler (his full name and title are Lieutenant-General, the Right Honorable, Sir W. F. Butler), who has really made his book, to employ a trite phrase often abused, "as readable as any novel." Sir William served in the British army for many years in important positions, and, in particular, was actively in charge of the attempt to rescue Gordon at Khartum so far as regards the plan for providing a large number of boats with which to make the attempt to push a rescuing force up the Nile. He saw also the fighting in the Sudan with the Madhi's forces which followed the death of Gordon, and the earlier steps in England's effort to reconstruct Egypt politically and socially. General Butler had in several wars the task of keeping the lines of communication open and of overseeing the commissariat work of the army. The account he gives of British campaigns in several parts of the world is interesting in itself, and has also real historical value. But the book is most notable in that it presents to the reader through the form of anecdote and light narrative the author's recollections of many men of varying character. He tells his stories in an easy, simple, and agreeable manner; among them are some of American celebrities who were met by General Butler when he traveled in Canada and this country just after the Civil War, and again at a later day. One story about General Grant may be true in substance, but we are confident that it is not accurate in expression. In this Sir William tells of Grant's sending his army across the Mississippi on three steamboats just before the battle of Shiloh, and relates that when a staff officer pointed out that, if the army were defeated, it would be impossible for the three little boats to bring it back, General Grant, after a long silence, remarked, "Guess them three boats will be enough to take back what's left if I'm licked to-morrow!" We are sure that General Grant never talked in

this lingo, which sounds like that of a stage Yankee in a British play, and not at all like the language of the quiet graduate of West Point who knew how to use English both correctly and effectively. (Charles Scribner's Sons, New York. \$4.)

Professor W. M. Flinders Petrie, the celebrated Egyptologist, has condensed into his copiously illustrated little book, "The Revolutions of Civilization," matter enough for a much larger volume. He discovers eight successive civilizations in Egypt, covering a period of ten thousand years, down to the fifteenth century A.D. Sculpture in its successive periods of development and decay indicates to him the rise and fall of each. Using this standard, he distinguishes in Europe five civilizations, from the early Cretan to the mediæval in the seventeenth century. The acme in each case is marked when archaism gives place to artistic freedom. This criterion is then applied to other evidences of advancing or declining civilization, as in painting, literature, music, etc., and in forms of government last. Here quite seriously, and so the more amusingly, Professor Petrie joins the prophets of catastrophe who denounce the economic policy of Mr. Lloyd-George: "When democracy has attained full power, the majority without capital necessarily eat up the capital of the minority, and the civilization steadily decays until the inferior population is swept away to make room for a fitter people." Thus do great specialists often stumble when overstepping the limits of their province. (Harper & Brothers, New York. 75 cents.)

Considerable interest has been drawn in Germany to Dr. Alfred Jeremias's presentation of the theory that various forms of religion in the Ancient East express astrological ideas—a theory for which Hugo Winckler has been a chief sponsor. Mrs. C. L. Beaumont has made it accessible to English readers in a translation revised and enlarged by Dr. Jeremias, and edited by Dr. C. H. W. Johns, of St. Catharine's College, Cambridge. Whatever be thought of it, the two volumes on "The Old Testament in the Ancient East," in which it is elaborately unfolded, are a highly valuable contribution to Biblical archæology. It is not at first sight an attractive theory which finds astrological ideas in the story of Joseph, of Abram and Lot, of David and Goliath, nor does Dr. Jeremias's editor commit himself to it. On the other hand, it insists on a radical opposition between the popular religion of Israel and the pure Yahveh religion of Abraham, Moses, and the prophets: "From the first

there was a spiritual Israel." Many readers will listen more impartially to Dr. Jeremias's novelties of interpretation when told that for him "the Israelite presentation of God and expectation of a deliverer is not a distillation of human ideas grown on various soils of the Ancient East, but is an eternal truth in the gay mantle of Oriental imagery." Pending the research and discussion which will confirm or discredit the theory that this imagery springs from an idea that earthly things are "typically foretold in the pictures and cycles of the starry heavens," both orthodox scholars and their radical critics will find in these volumes support for their opposing views. For the astral theory here set forth is not the same as Pan-Babylonism, though to some extent coincident with it. (G. P. Putnam's Sons, New York. \$7.)

"Letters to a Ministerial Son," by A Man of the World, is, we suspect, written, not by

a layman, but either by a man of letters or by a minister under the guise of a layman. It is not very profound, either intellectually or spiritually, but it is breezy and entertaining. It contains a good many suggestive hints, and will be found worth reading by any minister who is not too wise to learn. (The Pilgrim Press, Boston. 75 cents.)

"Rolf in the Woods," by Ernest Thompson Seton, tells "the adventures of a boy scout with Indian Quonab and Little Dog Skovkum," and it is appropriately dedicated to the Boy Scouts of America. The tale is of the War of 1812, and it has both a historical interest and a value as a study in story form of Indian customs in peace and war. There are a very large number of drawings by the author, and in every way the book is calculated to stir and entertain the boy mind. (Doubleday, Page & Co., New York. \$1.50.)

LETTERS TO THE OUTLOOK

STRENGTHENING THE ARGUMENT

In an editorial article on Schedule K published in *The Outlook* for June 17 you assume that the number of persons directly interested from the standpoint of labor in the operation of the woolen mills of the country and the maintenance of high wages to their operatives is four times as many as the actual number of employees. This assumption seems to be based upon the accepted economic fact that there are, on the average, four persons dependent upon each wage-earner.

Can this assumption be taken as true in the present instance? Are there not many single women and unmarried persons, including a large number of children, engaged in labor in the woolen mills? If so, is not your assumption too favorable to the manufacturers?

There can be no doubt that the weight of the argument is overwhelmingly in favor of a revision of Schedule K; but it is hardly necessary to weaken it by concessions which the facts do not seem to demand.

WALTER HAZARD.

Georgetown, South Carolina.

THE GENEALOGY OF JESUS

I notice that you have printed a partial correction to Dr. Abbott's article on "The Master Builder" in which he speaks of the genealogy of Jesus, and says that "in neither

of the genealogies of Jesus do we find the name of any one of the great prophets of Israel, or of any one of the great reforming kings." You have now corrected that so as to include Hezekiah and Josiah, although every reigning king, good and great and otherwise, of the dynasty of David is mentioned in St. Matthew's genealogy. St. Luke's genealogy differs considerably in names, but not in the one essential thing, viz., that the Messiah is of the lineage of David.

"The son of David" was certainly a much higher title and carried with it far more of prophetic authority than Jesus could possibly have had had he been shown to be descended from one of the so-called great prophets. In that case he could not have been descended from more than one prophet. But, as it is, he is descended from one whom St. Peter called a prophet, and is related most probably to the greatest of all the Old Testament prophets—i.e., Isaiah, the son of Amos, and probably to one or two others.

But these points are comparatively small; and a patching up of a detail here and there will not serve to correct the impression which the article sought to convey, namely, that Jesus was an unlettered peasant of undistinguished lineage. Nothing could be further from the truth. No king who has ever ruled could boast of such a lineage. There is no parallel anywhere to such a

genealogy. And there can be no doubt that the two evangelists who give the genealogies were convinced that in a large measure the genealogy, along with prophecy, supported his claim to be the Messiah. The question is not what the people of to-day think of David half so much as what the Jewish and Christian people thought of him then. The Old Testament made it necessary that the Messiah should be of David's line. And, if he was of David's line, he could not be of Ezekiel's, for example. What is the use of trying to raise obvious impossibilities unless it be in the interest of a species of Unitarianism? A. G. RICHARDS.

Lake Forest, Illinois.

[Hastings's "Dictionary of the Bible," the orthodoxy of which will not be questioned by any one familiar with it, states, respecting the two genealogies of Jesus Christ, that the attempt to vindicate their simultaneous accuracy by harmonistic devices has been abandoned by nearly all writers of authority, as a violation of the text or of historical credibility. These genealogies are valuable only because they indicate that "the Davidic descent of Jesus was, in his own day, practically undisputed, at least among his personal followers." Whether this belief was based on oral family tradition, or on published records, or simply grew out of the faith that Jesus was the Messiah and the Davidic descent was popularly considered a prerequisite to the establishment of Messianic claims, is not certain. It is, however, measurably certain that there was nothing in either the human education or the human inheritance of Jesus Christ, or, to use the modern scientific language, either in his environment or his heredity, to account for his extraordinary character. The writer of the above letter, in concluding that this fact points to a species of Unitarianism, seems to us to indicate a very extraordinary lapse in logical reasoning.—THE EDITORS.]

CITY PLANNING—TOO MANY STRAIGHT LINES

We are beginning to realize that our cities have been planned in a fashion which makes, not only for ugliness, but for inconvenience, loss of efficiency, and extravagance. In various enlightened centers we are endeavoring to correct the mistakes caused by the most unfortunate device—the rectangular block system—which our city engineers have in the past saddled our cities with, and are still doing in this more enlightened present. As bad as such a system is if platted for a level area, its absurdity only becomes really apparent when platted for a varied

topography. In no instance does it provide blocks to which there is an axle approach, thereby giving no opportunity for buildings which require an adequate setting to be seen to proper advantage. New York City provides a single example of an axle approach, which, on account of the narrowness and unimportance of the street, immediately strikes the beholder as absurd. It is the approach on Forty-first Street to the New York Public Library. Compare this with the approach to the Opéra or the Madeleine in Paris. The rectangular block system provides for no diagonal thoroughfares connecting any two important sections of the city in a direct line. It obliges one to travel two sides of a triangle instead of the hypotenuse if he desires to go from any given point in any other direction than the four points of the compass.

This system of planning, when applied to a hilly region, such as San Francisco or Seattle, would force the streets to find such grades as are in some cases practically unused, even by pedestrians. The store fronts on such steep grades cannot be serviceable; it requires the maintenance of an area of street paving and sidewalks which is of no service to the community. A city planned with regard to its topography, with streets of possible grade, would not only be more convenient than a level area, but would lend itself to characteristics giving individuality to a region which a level city could not possibly attain.

In contending against this system of planning, where it goes to extending city area, the more enlightened individual may make little, if any, headway against the idea which exists so tenaciously in the mind of every city engineer, that the only method of planning a city is the rectangular block system. In conversation with subordinates in city engineering offices, men who have been trained in such scientific schools as Harvard and Yale, one is surprised to find that their view-point comprehends nothing beyond the rectangular block system. Consequently, so long as the universities and engineering schools of this country turn out men with such an insufficient training, so long will we have this block system to contend with. It seems to me that, in order to get eventual results, we must plan to revise our system of instruction in these departments and universities. It has always been the custom in European engineering schools to make architectural study and the subject of city planning parts of the regular programme, and they should also be made parts of the regular programme in our own institutions.

I trust that through your enlightening columns this matter may be brought to the

public's attention, for the public is beginning to be aroused to the fact that engineers in this country are not thoroughly awake to the need of city planning. The engineer's point of view in this country seems to deal so much with figures, right and left angles—terms that are readily understood by our American public—that they seem to have lost sight of the human element. Architectural terms have to be translated into terms which the average business man can understand, or it is particularly difficult to accomplish anything outside of the most obvious right angles and figures representing numbers, sizes, and amounts. There should be a very decided co-operation as regards the engineer's point of view and the architect's point of view, as both are absolutely essential to the right development of our cities. The American city must become a more convenient as well as a more attractive place to live in; and, in order to become so more quickly, the engineering departments in our universities must be awakened to the conditions that will require this broader point of view.

CARL F. GOULD.

Seattle, Washington.

LYNCHING AND THE FEDERAL GOVERNMENT

Article V of Amendments and Additions to the Constitution contains, among other provisions, the following: "No person shall be deprived of life, liberty, or property without due process of law;" and Article VI of the original Constitution stands unamended thus: "This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the Judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

Clearly, lynching is a very summary process of depriving persons of life without due process of law; and just as clearly is it a plain violation of the supreme law of the land. It is therefore an offense for which the laws of the United States should, if they do not already, provide adequate punishment and remedy. I have not now at hand means for examining the laws of the United States bearing upon this matter, but, inasmuch as the oath which the President of the United States is required to take binds him "to the best of his ability to preserve, protect, and defend the Constitution," I cannot understand how so many lynchings can take place in various sections of the country in

violation of the Constitution, without the additional violation by the President of his oath, if he does nothing to punish and prevent them.

If a State is negligent in giving adequate protection to one of its citizens, or in punishing those who unlawfully deprive him of his life, liberty, or property—as appears so often to have been the case in lynchings—then so much the greater is the responsibility of the United States for giving him all the protection and his murderers all the punishment guaranteed by the Constitution. I see no reason why the United States should so jealously guard the lives and rights of its citizens in foreign countries and ignore them at home. Whereas the citizen may rightfully look to both State and Nation for protection and the State has so often failed in its duty, it is unfair, to say the least, for the Nation to reason that two cooks spoil the broth, and therefore refrain from doing its Constitutional duty.

F. L. PUGSLEY.

West Medford, Massachusetts.

A BAD EXAMPLE

Recently, in crossing one of New York's busy and crowded thoroughfares, I was nearly hit by an auto truck belonging to one of the prominent New York newspapers. This paper happens to be one which is always loudly protesting against the recklessness of automobilists in general, and it seems to me that the arrest and conviction of some of the operators of these machines would go a great way towards making them stop racing through crowded streets, regardless of the rights of other persons. These newspapers should be made to take heed of their own preaching and set an example to others by making their own men regard the value of human lives. While it is necessary that their papers be distributed with all despatch, it seems to me that this could be done without danger to pedestrians and vehicles. I hope The Outlook will call the attention of the public (which has permitted this without any protest), with a view to alleviating these conditions.

PEDESTRIAN.

Brooklyn, New York.

A CORRECTION

Kindly allow me to call your attention to an error in an editorial statement in The Outlook of July 1. You state that "at Wesleyan the graduation of the four remaining women has ended co-education there." Co-education will not be ended until June, 1912, for there are now five women in the senior class, who will graduate next year.

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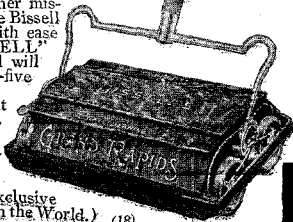
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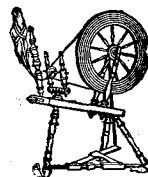
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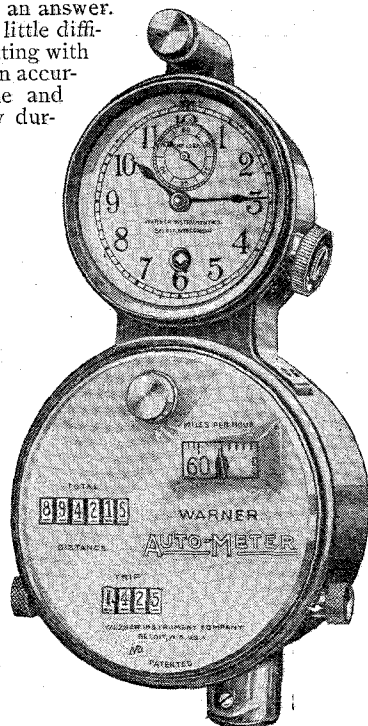
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